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1943:1

# Healing & Prosperity Thoughts

TO BE USED FROM

*JANUARY 20 to FEBRUARY 19*

*Healing:* Forgetting the former ills and all their names, I press on to the high calling of health in Christ Jesus.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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*Prosperity:* I no longer harbor financial worry. The free-flowing plenty of financial security fills my mind, and I am abundantly supplied with all good.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

*(For an explanation of these thoughts turn to next page.)*

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# UNITY

*Devoted to Christian Healing*

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## *Health and Prosperity*

BY CHARLES FILLMORE

OUR CLASS THOUGHTS for this period embody Paul's method of attaining the Christ mind: "forgetting the things which are behind, and stretching forward to the things which are before." We do not seek to improve on the evident intent of the author, to erase from the student's mind all trivial, useless, evil thoughts and to stamp on it the image of the perfect man Christ, but to use words that we are familiar with in our modern mental technique.

We all can control our thoughts, but not all have succeeded in doing so; because we have not applied the proper discipline, or maybe no discipline whatever. Besides many persons think that because they can hold their tongues under certain circumstances they are controlling their thoughts, while the fact is that unless a specific change of mind is instituted the same old thought currents run on. This lip service is so common that it has come to be accepted as a fulfilling of the law. For example, Mrs. McCarty and Mrs. Fogarty quarrel. Mrs. McCarty confesses to the priest and asks

forgiveness. He tells her she must also go and forgive Mrs. Fogarty, which she does. She says, "Mrs. Fogarty, the Father says I must forgive you, which I do; but you know what I think of you, Mrs. Fogarty!"

We do not depreciate the forgiving word but it must be the effect of the forgiving heart. "As he [man] thinketh within himself, so is he." The life and all the activities of the body are motivated by the mind, and it is in the mind that we shall find the cause of all the good and all the ill that we experience. When this self-evident truth is revealed to us we are silly if we do not at once begin to change our mind. Both John and Jesus saw this universal need of a mental revolution when they proclaimed to their followers, "Repent ye." In up-to-date terms this means "Change your mind!"

This necessity for repentance or change of mind has been applied only to those who join the church, but now we see that it is essential to all soul development. Jesus said that His gospel should be preached to the whole creation. The Christian and the non-Christian breathe the same air and think the same thought substance. The saint and the sinner use the same law in building brain and body cells; the results show the kind of ideas that is projected into the mind and give us the key to the universal creative law. Even doctors are introducing the study of emotions into their practice. In one of his recent daily "Diet and Health" columns Dr. Logan Clendening relates how one of his patients brought on a heart attack by giving way to a fit of anger. In the recent convention of osteopaths in Kansas City one address was devoted to the notable increase in stomach ulcers since the beginning of the war. This shows that there has been an increase in fear, anxiety, and hate in recent months.

Now that the working of the law of right thinking in brain and body building is revealed to us, how eager we should be to apply it! How at every opportunity we should hasten to dissolve the error thought aggregations and replace them with dynamic spiritual ideas, to the end that our body be made perfect and our affairs adjusted to the divine law.

The tremendous possibilities of a faithful use of this law of right thinking often stimulate beginners into a wild enthusiasm, and they expect instant responses to every thought and word. This is as it should be were there no old thoughts stored up in consciousness. However ignorance of the law has not exempted us from its effects both good and bad. All the good thoughts and all the evil thoughts we have ever expressed have clothed themselves with life and substance, visible and invisible, and it is our good pleasure to transform them. "Be ye transformed by the renewing of your mind." Your intelligent thoughts have filled your skull with brain cells through which you express what you know, your emotions have charged your heart with your loves and hates, and your thoughts about life and its pleasures have created a dynamo of energy in your abdomen.

All these stored-up thoughts and their substance and life are your treasures. Some of them are heavenly and some of them not so good. Do not let the mountains of error thoughts weaken your faith. Remember the promise of the Master Thinker, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The greatest weakness of the human family is their lack of understanding of God as Spirit and their re-

lation to Spirit. They have been taught and they have thought so persistently of God as a person that they are puzzled when they are told that God is Spirit and that we live in Spirit and Spirit lives in us, like life, electricity, or the invisible forces that compose the ether. Paul says, "In him we live, and move, and have our being."

We cannot be too often reminded of this spiritual ether that becomes quickened in us when we turn our attention in this direction. When we do this we have a spiritual awakening that arouses the spiritual nature, and all the thoughts and emotions we have ever had become active. In this state our "life is hid with Christ in God." When this dawns upon us we see that with every thought in which we have identified Spirit there has been implanted in our minds a seed word, the divine Logos, that will transform our brain, even our flesh, into the likeness of Jesus Christ.

Without this understanding of the omnipresent God man may rouse the gorilla nature sleeping in his subconscious and incite in other minds an ambition to rule the world, though it cost the destruction of whole nations. As someone has said, war rouses the man-killing tiger in man, and in his lust for blood he stalks the jungles of revenge as the enemy of every man. The direct opposite of this is true when man incorporates the Spirit of God into his thinking. Then thoughts of peace rouse in him the spirit of peace, and in his love for man he roves the joyous realms of paradise, the friend of every man.

We should be on our guard against giving place in our mind to thoughts of victory through killing our enemies. No true Christian is in this war with the thought of gaining the victory through killing anyone.

No victory was ever attained through destruction of life. We may give our young men and our substance to end the war quickly, but this does not involve us as sons of God. We should remember that we are all children of God and that the acknowledgment of our sonship depends upon the character of our thoughts toward Him and all His creations.

## Poem for the New Year

*By Grace Noll Crowell*

Every day is a bright beginning;
We face the sun and we travel free.
But oh, a year with its new days coming
Holds glorious hope for you and me.

A light on the hills, and a heart for climbing,
We start our journey; and we would bring
Something of good that we have garnered
To give to God for an offering;

Something of truth the hours have yielded
To tell to others along the way;
Something of beauty that we have treasured
To share as we travel day by day.

God of the new year, guide our going!
We would be thoughtful, we would be true.
Help us, dear God, in our light-heart passing
Ever to keep rhythmic step with you.

# *Emotional Attitudes and Health*

BY J. GEORGE FREDERICK

"THERE ARE many trails to the top of the mountain," says an old Eastern proverb, "but the outlook from the summit is always the same."

The great elemental unity in the order of things is nowhere better demonstrated than in the manner in which religion, medicine, science, psychology are nowadays reaching in their several ways the same summit and corroborating each other.

No more do intelligent, informed folk refuse to believe that as a man thinketh and feeleth, so is he. Positively startling and medically certified evidence may be had today in quantity that man may think and feel himself into actual organic dysfunction and illness, to say nothing of mental aberration. The bodily changes that take place as a result of wrong feeling, wrong thinking, are now spread out profusely in conservative medical documents and are no longer seriously questioned. At one time the psychiatrist was not accepted by the medical profession, but he definitely is today, because his knowledge of what effects strong emotion has upon the body has been proved over and over in the clinics.

When you personally see a young woman lying organically ill in a hospital, and the doctors baffled, and then you watch a psychiatrist—or it might be a man of God, dear friend, or spiritual adviser—discover and unwind the sheet of hate and emotional antagonism toward a member of her family, in which she has tightly wrapped herself (hardly conscious that she has

done so), and then see her suddenly lose all the organic indications of illness, you are looking upon what, in a manner of speaking, is sheer Christian healing and spiritual laying on of hands. Her headache, backache, constipation, semiparalysis, cardiac trouble, digestive derangement, and other symptoms and genuine medical indications suddenly disappear. Retold in terms of Oriental, Biblical symbolism, it is miracle wrought through Truth, wisdom, and love. Yet it has followed natural law as precisely as the Newtonian falling apple or the clap of thunder. Doctor Smith Jellife has related a number of such instances from the early history of psychiatry, when the dissolving of the bad emotion in the patient ended all the definite organic dysfunction which had the medical doctors fully mystified and made them acknowledge the miraclelike aspect of the cure.

Human beings, we are now ready to concede, are not intellectual supermen, acting always on logic and truth and reason. Nor are their minds and emotions separate entities from their bodies, nor frail when acting alone; because the long, slow development of man has not yet bred out of him his preponderant emotional nature and its compelling effect upon his entire self. His intellect is indeed a wonderful thing, but as regards relative power to rule human action, his emotions when aroused are infinitely more powerful. They can actually paralyze the body, can even produce death.

Why the specialists so often lose the outlook from the summit of the mountain however is that they are invariably so much more interested in the "bad" emotions and in the pathology of emotion than they are in the "good" emotions and in normal life. They write great tomes describing a myriad cases of low, abnormal,

and perverted emotion and their obviously extremely hurtful effects, but they do not offer much guidance for the more normal person whose errors and maladjustments in spiritual and emotional health are of a far milder but far more common type. The specialists offer nothing like the brilliant insight into the good emotions that they offer with respect to the bad emotions. Just as we have been learning that preventative medical work is as great as pathological medical work, or greater, so we are now beginning to learn that managing good emotions toward attaining and maintaining the better life is of greater importance than the bizarre, horrific insight that psychology has been giving us in plenty about abnormal emotional life. The excesses of the psychoanalytic school have been particularly marked in this direction. Man has been depicted by them as ruled solely by positively hellish combinations of raw animal impulses and emotions. These disbalances are now being corrected; modern psychology is arriving at the summit to see the whole view and to replace its previous limited view.

In this article I want particularly to stress the power and use of the good emotions and call attention to their remarkable power over our body; also our mind. For it follows logically that if the bad emotions can play havoc with our body and mind, creating actual detrimental organic changes, disturbances, and illnesses, then by the same token the good emotions can do the same in reverse. That is to say, good emotions can greatly improve health and organic functioning, make for valuable bodily changes, and also bring forth highly desirable mental and emotional values.

Since the one result is quite amply proved in clinical medicine already, the other could be proved with

equal facility, for they are two halves of the same thing. The late Dr. Paul Schilder of Bellevue Hospital, New York, internationally famous, once said: "Even a casual survey gives us the impression that most of the persons who suffer, suffer in body and soul. Furthermore the borderline between a psychic and a physical ailment would not appear to be very sharp." This too in reverse means the same thing, that well-cultivated good emotions, happiness, the good life, and good thinking are closely, positively, intertwined with the body's health, and can and do transform and heal the body, inspire and invigorate the mind. Thus do we arrive at a fully logical basis for a Truth therapy, a hygiene of the soul, so to speak.

When one examines closely the human emotional nature, it quickly becomes evident that an emotional maturing process, just like the physical and the mental maturing process, takes place in us; and one or all of these maturing processes are liable to be arrested at some point along the ladder of growth. If something goes wrong, physical growth may be slowed up, or mental growth, or emotional growth, or all three together. Commonly we mature physically but lag a little mentally, lag even a little more emotionally, so that at twenty-five years of age, when we should be fully matured in all three respects, we may be and frequently are behind schedule in some degree or in some particular sector of mental or emotional maturity. This condition may improve very slowly or stick to us through life. It depends upon ourselves.

Examined still more closely, such cases indicate that there has been some failure somewhere along the line of growth in the supply of good emotion, the supply of love, the supply of Truth, the supply of any of

the spiritual graces and attributes. To say conversely that it has been due to low bestial and fearsome forces in our emotional natures may all be perfectly true, but it is only half the answer. It is like saying it is dark instead of saying more explicitly that there is no light. Provide the light and the darkness skulks away instantly.

The light, the Truth, is efficient enough, but it must be brought upon the scene. In fact psychoanalysis brings stunning witness to the speed with which the dark phantoms disappear at the touch of light: it is axiomatic that a great obsession or neurosis may be made to flit away with the speed of an antelope stalked by a lion, as soon as the key idea causing the obsession or neurosis is brought into full consciousness and understanding by the victim. To see it, name it, is to slay it instantly! Its wicked hold was effective only so long as the mind, the emotions, the soul, were in the dark, in ignorance about it. Truth sets free!

Precisely so operates the good emotion, the Truth, the higher spiritual point of view, in relation to any maladjustment. The free and wholehearted admittance to consciousness of the good emotions is highly prophylactic and cleansing, and also highly effective in improving body tone.

One of the most impressive instances of this is the effect of just plain hearty mother love upon the health and spirits of a child. No experts in child rearing now believe that an institution, however modern, can do for babies what simple mother love (within limits) can do. In fact tales are told of having handy in some hospitals a simple baby-loving woman to whom is given every child who does not respond to hospital treatment. Anna, the husky, motherly woman to whom such

baffling cases are given in one hospital, has never yet failed to instill new life and spirit into the lagging infant! Through the mental-emotional route some central core of life in a child is reached by the plainest, simplest mother love, to an extent that medicine and ordinary standard nursing cannot.

Quite obviously the love emotion is the queen of all the ministering emotions that effect bodily changes and positive healings and health. It is no secret now that love's opposite hate, makes the glands work toward toxic poisoning and sometimes has particularly powerful effects on body dysfunction. "One can actually die of hate," says one medical man. The human glands very definitely function best and most resultfully under the influence of love—quite as Jesus indicated. There is no health in hate, but superb health in love. Who has not noted the fine changes, both outward changes and changes in character of the young woman who, though self-centered and selfish, marries and quickly mellows under the stir of her love for a fine man and for the children she has by him? The bodily changes in her toward this end could be charted and labeled, so absolutely specific are they. The waspy, uncharitable attitudes of those who are loveless over many years is equally notorious.

Less obvious but no less real are the bodily effects of other good emotions. The emotion of high respect for self is much more basic than is often understood. It is basic even in the Jesus doctrine, for it is precisely the high value placed upon the individual life and soul that has given Christianity its great place. If you do not value yourself highly, all things else shrink equally, and moral values most of all. To rate man highly you must contrast him sharply and highly with

that which is low. The "futilitarians" came to their degrading nadir by the road of devaluing man, making him the merest meaningless speck of dust in a vast cosmic dust swirl, level with low slimy places.

One of the commonest of emotional and mental maladjustments is "depersonalization," the case of people who complain of lack of any interest in anything, any feeling for anything, and belief in anything, any hope for anything, and the telltale final lack of belief in themselves, even respect for themselves. Such people go to doctors and complain of fatigue, pains, lack of appetite, digestive disorders, constipation, low blood pressure, sluggish circulation, and the like, and are treated for them—to little or no avail. They consult others, complaining of an "inferiority complex." Their ailment lies deeper. They need contact with the truth about man. They need to feel the stir of the positive, good emotion of high Christian valuation of the individual soul, of faith in the high destiny of man, in the infinite possibilities of the spirit of man under any handicap. They need the good emotion of hope. If they cannot receive this as sound science, which it is, then they can perhaps receive it as good philosophy, which it also is. But many are those who, leaning upon the Godlike vision of Jesus, can receive it only as a religious act of faith. By whichever trail the summit is reached the noble view from the top is the same. The effect upon the personality and action of the one who has this good emotion in the right proportion is electric and salutary. It impels him to lift up his head and puts dynamic force into his actions. He becomes once more personalized.

The good emotion of sociability and social adjustment is the logical next one to speak of. Again it is

basically Christian—"Love one another"; and the fellowship, neighborliness, and communion that are deeply Christian have a great deal to do with bodily health. Strong introversion—strong schizophrenic tendency and self-centeredness—is far off the path of health and is often accompanied by organic dysfunction. The hermit, who wants to live completely alone, is quite certain to be a sick man physically or mentally or both. It is always an alarming, serious symptom when any child or adult prefers fairly constantly his own company and makes little effort at sociability. "Human beings are social beings," says Doctor Schilder; "they live in social contacts." We live in a complicated system of social interrelations ranging from aggression to submission.

Here is the key. Both the emotion of aggression and the emotion of submission are extremes, and each calls forth inner conflicts, hates, pressures, evasions, incitations to undesirable acts. When these extreme emotions rule, the body is tortured, unhappy, and often gives indications of organic dysfunction, such as terrific headaches, loss of appetite, irregularity, insomnia, and the like. Many crimes of passion and anger are due to this extreme of aggression, this bad emotion of social maladjustment, which could have been driven out swiftly by the good emotion of general affection for one's fellow men, by general kindliness and tolerance.

The Jesus doctrine again, as in Jesus' reference to casting the first stone and other references to easing the severity of the tensions between people, gives the Christian key to human relationship. Far too much of it is still leaning either toward the master or the slave psychology, aggression or submission. These are not theories or theological notions but details of the art of daily living in Christian fellowship. Professed

Christians themselves have sometimes erred in this respect in their bitter intolerances. In the realms of pathology the overaggressive person becomes the paranoiac, and the oversubmissive the moron or the case of depersonalization or the manic-depressive case.

Deep and rich are the springs of bodily, mental, and emotional satisfaction that flow out of fine social adaptation, and dark and terrible indeed are the furies of an outraged human body, mind, and soul deprived of them. The many impulses of the good emotion of sociability reach into service and patriotism, political and economic advance, and that last flowering of the human spirit, the brotherhood of man.

The good emotion of faith is another significant example. Those of little faith tend very strongly to develop anxiety reactions in their body. Having such small faith in the general outcome, they fret and worry their body into a neurotic state, thus giving opportunity to the hobgoblins of fear, which are ever present in the lower consciousness. These tighten up the sphincter muscles, impede the circulation of the blood, retard body functioning, and add to the heart's burden, often developing that exceptionally subtle and fearsome bodily symptom (of clear psychological origin), migraine, with its periodic devastating pains and upsets.

The human mechanism cannot thrive on fear. All evolution has been a determined effort to narrow its need, its scope, which in raw jungle life is terrific. Civilization means in essence a reduction of fears. The good emotion of balanced faith is now and has been since savage days a miracle worker in this field, sweeping out of the organism as with a broom all the entirely groundless cobwebs of anxiety that constantly kept the spirit in distress. The good emotion of faith refuses

to accept the colossal burden of trying to fend off a thousand hypothetical dangers and irritants. It knows in advance that to try to do so is like trying to sweep back the tides of the ocean. The Jesus faith, the noble cornerstone of healing Christian thought, lays the gigantic, intolerable burden of fear upon the shoulders of God, and takes up instead the lamp of faith; a lamp uniquely shining and effective in the dark of life. This faith does not shirk duty or relinquish realistic understanding of life's difficulties. It is realism, not romanticism, for one human being to stop playing Atlas to all the weight of the world's burdens or those of even one individual. These burdens are always beyond the strength of one man alone. The burdened heart—known medically to be the psychological seat of the syndrome anxiety—bounds forward eagerly and gratefully when faith lifts the burden. There are hundreds of thousands of people who insist they have "cardiac trouble" who as a matter of fact have only unquiet souls of little faith.

Stomach ulcers are known also to be related closely to anxiety-disturbed states of mind and emotion. Difficulties of breathing, asthma, constipation, migraine, glandular disturbances, and the like are also closely quite frequently bound up with fretty personalities lacking in faith. The good emotion of solid faith could and does send the symptoms flying out of the window. A great weight noticeably comes off the spirit and the body of all those who accept faith. They walk upright and with a springlike step again.

There are scores of other good emotions that have the power to heal the repressive, hurtful effects of bad emotions and to produce distinct, positively visible changes for the better in body and mind.

# *One Is Your Master, Even Christ*

BY BONNIE BROWN

ON THIS THE first day of the new year, as I watch the soft snow gently, silently falling, my thought turns to you, my brethren in the Christ faith.

The Christ in me salutes the Christ in you! The Spirit of truth from within is breathing into my heart and mind this message: "Be strong in the Lord, and in the strength of his might." This message of courage is not alone for me but for all Unity workers and students and all the peoples throughout the world that have ears to hear.

We are needed individually and collectively as never before.

We must now prove God.

We must prove our faith in Christ and the Unity teachings. We must not be confused by the mesmerism of the senses and the predictions of the end of the world. The end of the world is rapidly approaching; but the world that is to disappear is not people and outer things but false standards and conditions built upon the foundation of Mammon.

"One is your master, even the Christ."

This world conflict is not between people. It is

the overcoming of darkness by light. Light is reality, God. Darkness is unreality, Mammon.

Light is triumphant now.

If you find that you are swayed through the fear of darkness, read the 91st Psalm. The promises contained in this psalm tell you that if you remain close to God in spiritual consciousness—the "secret place of the Most High"—you are divinely protected; also strengthened sufficiently to help others.

Stand firmly upon this promise, which is true and unfailing.

Not by might nor by power will this conflict cease and peace be established.

The victory will come through Spirit.

God gave man dominion over the fowls of the air, the fish of the sea, and the beasts of the field. God gave him dominion over his (man's) world through his thought and word.

But God has never given any one man dominion over all men.

"One is your master, even the Christ."

Let us unite as never before in the spirit of Unity. Let us work together unto the glory of God, and there will be no limit to our accomplishments. There is unconquerable strength in Truth. "Be strong in the Lord, and in the strength of his might." Bless all in His name.

# *YOU*

## YOU AND GOD

BY C. STANLEY LONG, D. D.

*Part Two*

IF YOU WISH to face your problems and conquer, there is one indispensable requirement. Unless you have this, there is nothing that I know of that can heal you. And if you do have it then there is nothing too difficult for you to achieve.

What is it that is so necessary? Just this: a sense of union with the power we call God. I know that it is difficult, but it is the only foundation upon which we can hope to build a successful, happy life. We are daily confronted with so many suggestions that becloud our sense of man's unity with God, but the fact remains that it never changes. Of course you give intellectual assent to this great truth if you believe in any sort of religion; but this alone will not help you. You must have the feeling that God is actually with you, that He alone governs you, and that He is the one and only source of your health, prosperity, and well-being.

The physical senses give no evidence of your unity with God—far from it; so this realization must come from your spiritual sense. The whole trouble is that you and I have been taught that we are part of a wicked environment. By that I mean we have accepted hatred, selfishness, resentment, discouragement, fear, and the like as a natural part of our thinking. Is it then any wonder that you have so far failed to find true happiness? You have believed that you can think, act, and live in some way apart from God.

Now change your thinking and recognize the fact that you can think, act, and live independent of wrong conditions, that you can live your life entirely apart from all that makes for discord and unhappiness.

Yes, you can either be a free person, what God made you, or you can submit to wrong thinking, allowing yourself to believe that evil conditions in your experience cannot be prevented. You are either striving for unity with the Creator of all that is good or just accepting your separation from Him and all that goes with it.

We all like to fool ourselves and drift along in the assumption that because we are respectable, good, and moral all will be well. It is not enough to say that I am a church member, that I am a child of God, that I am generous and kind, unless I am working it out in my daily life. So many of us go on living in the clouds of religious respectability, and nothing more. The all-important thing is to do something about what we know is the Truth rather than merely to think about it. Anyone can think very beautiful thoughts about his religion and make himself believe that he believes it. The churches are full of such people, and that is one of the reasons why religion is so ineffective. But to actually think it, to make it part of your normal thinking, is a vastly different thing. For example, it is very easy to declare that you are a child of God, but to think always of yourself as His perfect child, in the same spontaneous, natural manner in which you think of your human identity, is the test of what or how much you really understand of your union with God.

What is the secret, the mystery, of man's unity with God? Well, there is no mystery about it. It simply means that you are one with God, one with eternal

life, one with love, one with omnipotent and omnipresent good. It most assuredly is the very opposite to fear, selfishness, sickness, or lack. You cannot ally yourself with these things, and expect health and happiness and prosperity.

Nor can you become one with the divine and think and act differently from the divine, any more than you can have light and darkness in the same spot at the same time. That would be impossible.

Self-evident, isn't it? Your thinking must be the same as that which you acknowledge to be your source, whether the source be human or divine. Yet I know many people, good, religious people, who are always thinking from a material standpoint. Their whole thought is about their troubles, their infirmities, their lack of this world's goods. And that decides their condition and makes their religion of little value.

But if you have a positive inward conviction that you are not separate from God, you cannot have a consciousness separate from this conviction. To be one with God in your thinking is to have the same thinking that God has. You may open your eyes wide at that statement, but it is perfectly true.

Now this unity with God does not admit of doubt or denial. It must be confident, unhesitating, and assured. You cannot fool yourself about it; if you do it will not work. You cannot argue with yourself and persuade yourself that it is true as you have done with so many of the outworn dogmas of religion. It is as unwavering as your knowledge that two and two makes four.

What will it mean to you if you accept in your thinking this fact of your unity with God? Well, first of all it will mean that everything that is the opposite

of God will not be manifest in your thinking.

People believe that there is no unhappiness where God is, no fear, no selfishness, just because the presence of God is all that is known in heaven. But the Bible tells us that the divine presence fills earth as well as heaven. Here I would ask you, what are you doing with these things which are not in heaven? Oh, yes, we pray, "Thy will be done . . . on earth." But the trouble is that we do not realize that God is just as much here as anywhere else.

God does not give you the power to think, speak, or act on the wrong side. These things always belong to the thought that we are separate from good. Your only protection is constantly to know that you need not have a separate mind from God.

Just think for a moment what an influence it would have on your health and success if you did this, and also what would be the effect of thinking the opposite thoughts. Consider what it means to know yourself in union with God. Ask yourself the question "What are the qualities that I derive from God?" Is there anything discordant, unloving, unkind, selfish, or impure—anything unlovely in any direction? You know that nothing can possibly come from the divine except the reflection of the divine; that nothing wrong and unkind can come from God.

Here I have a very simple but important question I should like you to answer; and if you can give a correct and unqualified answer you can accomplish anything. It is this: If God is good and if He made all things and if He has made them good like Himself and if He is the only Creator there is, then where do sin, disease, sorrow, worry, death, and all this discord and trouble come from? If they do not come from God,

why do you accept them as part and parcel of your life? If you accept your unity with God, you cannot accept these other things as having any reality or power *except in your own thinking.*

Deny them, refuse to accept or obey them or to incorporate them in your experience. Your journey through life is made unhappy, diseased, and poor by the things that are not derived from God. You cannot possibly be unhappy, poor, or sick through anything coming from God.

You have probably heard hundreds of times that God is your Father. It is one of the many timeworn platitudes of our pulpits. But I doubt if this truth is often really seriously believed or accepted. The condition of the world today, with its widespread maladjustment, is a direct result of the loss of conviction concerning the reality and true character of God as Father.

I believe that much of the sin, misery, and sorrow in our experience comes from the fact that the church has failed to make real and practice man's oneness with God. Your realization of the truth is the most priceless pearl you can possess. If you take care to guard and preserve your material possessions, which have but a transient value, you should much more guard this spiritual possession, whose value is beyond price. You would not leave your money exposed to loss but preserve it for use when needed.

Now your sense of unity with your Father is the coin of the spiritual realm. With it alone you can purchase your freedom from care and sorrow. It means that you cannot be separated from the things of God's kingdom. It is your kingdom, and the things it is made up of are your things.

This kingdom is within your own thought.

God and man are never absent from each other. Think that little sentence over. You may accept poverty, worry, sickness, and sorrow, but God is there just the same. The truth that you cannot be separated from God is always present, and this truth is all you need. As this knowledge of your unity with God becomes the reality of your life, you know that evil in all its forms must be as far from you as it is from God Himself.

This being true, what else is there for you to do but prove it, not just at special times but at all times? It is well every morning to remind yourself that there is nothing on earth or in heaven that can separate you from the consciousness of God's presence. Ask yourself how it is that you are ever induced to accept false ideas about yourself, yielding to the suggestion that you are different from what God made as His image.

The question that most people want answered is, How can I escape from pain, misery, and want? The way out lies in getting back to God. There is no other way, and this way leads through a perception and understanding of man's unity with God. The right view of man does not see him as something separate from the kingdom of God, for man is this kingdom. So wherever you may find yourself, if your eyes are open to these truths, you will see God's abundant and constant provision for your care and safety.

As the image of God you are the actual manifestation of the divine presence, and because of that fact you can never be separated from it.

Think well of these things. Think of the possibility of being conscious that God is your Father, of this Father as love, boundless, all-pervading, love, and of the power that this consciousness will give you.

You know that after all the only knowledge that you can have of yourself must come from God. And God knows you only as His child, as the embodiment or expression of His nature and qualities. So you can be truly conscious of yourself only with the intelligence with which you express Him.

Think of knowing what you are through the mind of God, that you can have no other self-consciousness, and that with Him is no knowledge of anything discordant that can be transmitted to you.

The turning away from our union with God as the sole mind and consciousness of man, as the only source and condition of being, and as the universal environment in which His creatures carry on their individual and collective activity, has created the sphere of belief in which present world conditions are having their day. If men turn from God they have no choice but to grope among the shadows of their delusions, for the belief of thinking with another mind than God's and of having a consciousness apart from God is emptiness, whether it be the experience of an individual or a nation or the world; and the only remedy possible is to return to God.

You know that in mathematical science, when we apply the rule and do our work exactly, we always come at the solution of the problem. There is never any chance about it. We do not say of our work that it should do this, or should do that, for we know what it does when its conditions are complied with absolutely. When we do not get the right result we know there is error somewhere, and this error must be discovered and corrected before the proper solution can be reached.

We do not say of our use of mathematics that we tried to know the multiplication table or that we tried to apply this or that rule. For we know we know,

and there is no doubt about it, and a knowledge of what we do not know now must be gained through faith, study, and practice. You must take the same attitude as regards your knowledge of God.

Yes, you must come to the point of really thinking, not just saying, that you are one with God; that all He has belongs to you as truly as your own name. Unless this mental attitude is spontaneously active, in your daily thinking you are depriving yourself of union with God and all that this means.

Suppose you ask God to tell you something about yourself; can you think what it would be? What do you think He would say you are? Would He describe you as being sick, tired, poor, and discouraged? Would He say that you had no business or employment, that your resources were exhausted, that you had an inferiority complex, and that you were altogether miserable and unhappy?

You know perfectly well what He would say to you; what He is saying all the time if you had ears to hear. You know that God never sees you in any other light than as His manifestation: perfect, joyous, active, loving, and expressing the divine government where you are. Knowing this, why see yourself in any other light? The daily mental exercise of seeing yourself as God sees you would soon lead to the exclusion of His unlikeness from your thought of self and others.

We could all be more joyous, hopeful, and courageous if we would listen to God more, instead of paying so much attention to the gloomy fears and forebodings that false belief is continually suggesting to our thoughts. It is certain that you will not hear the music of heaven unless you tune out the jangle of material thinking.

So take a good look at yourself, an honest look, and see what God would find there. You know that a dull surface reflects nothing, and nothing takes the reflected brightness from your life but the attrition of the selfish things you consent to think and do.

Someone has said that you cannot reflect love with an angry consciousness, and everyone knows that to be true. The same applies likewise to every quality that is not divine. When these are allowed to govern your thoughts, it means that God is not being reflected during that time and evil finds an open door through which to enter.

(TO BE CONTINUED)

## The Open Door

"Before thee I have set an open door
No man can shut." Again and yet again
Through disappointment, grief, and toil, and pain
This promise rings sublime forevermore.
In days when peril looms dim-visaged or
In nights when mortal courage seems to fade,
When low to earth the fondest hopes are laid,
It holds for us the strength we need in store.

It calls above the strife triumphant still:
Oh, enter, be at peace, and here abide.
No man can close this portal nor can hide
The light from that determined soul who will
Into this door, wide open, pass and claim
The blessings Christ has promised in His name.

—*Della Adams Leitner*

# *Not by Rubber Alone*

BY GEORGE M. LAMSA

THE SHORTAGE of rubber, tin, and other materials is beginning to alarm a great many people. There is fear of a shortage of certain materials and commodities that at the present time are essential to the war effort. Some men and women are afraid they will be deprived of many luxuries and comforts that they have enjoyed. Others are afraid that the curtailment in industrial production will create other hardships. Still others maintain that rubber, tin, steel, and other material things are necessary if our freedom, religion, and culture are to be spared and handed down to the generations to come.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does not live by material things alone. Man's happiness, his future, and his security are not dependent on rubber and tin. Material resources may bring temporary comforts and joys to those who possess them, but they also bring discomforts and sorrows. Indeed rubber and tin may be essential to this machine age in which we live, but they are not the foundation of our religion and freedom, nor can they alone preserve these sacred institutions. There are other things more important to guard jealously, things that are more precious than tires, automobiles, and canned food.

A few decades ago the American people knew very little about rubber. Steel production was limited. Automobiles and other machines that have helped to create so much material prosperity were not yet in-

vented. Yet religion and freedom received more expression then than they do today. In those days the people had more time for worship, reading, and deep thinking. Men and women had a fraction of what we have today, but they were happy. The ties of family life were stronger and divorces were fewer. They rode on mules and horses, walked long distances, and they were stronger and better in some respects than the people are today. At least they knew how to trust God and to be content with the little they had.

Today we feel the loss of some of the luxuries that have been temporarily taken away from us, not so much because we need them and cannot get along without them but because we have been accustomed to them and been spoiled by them, like little children. Children forget their troubles soon. Then again we fail to realize that these losses may ultimately result in better things and help us to appreciate more what we already have. Consider how many men and women are injured and killed every year by automobiles. How many homes are made unhappy by the machines that we use for our pleasures. Indeed we pay a great price for our comforts and easy living. Perhaps it is better at least for the time being to lose some of these comforts. In losing material and temporal things we are bound to gain spiritual and enduring things in life.

While the Japanese have the Malayan rubber and all that goes with it, I believe America can survive and continue to march forward without the materials that we import from the Far East. On the other hand the loss of these commodities may prompt some of our scientists to find substitutes to take their place. If the people of Europe had had camels perhaps they would never have dreamed of railroads. It was the need for

power that prompted and inspired James Watts to invent the modern steam engine. It was the need to find a new route to India that brought Columbus to the shores of America. Had the Turks not closed the old trade routes, Columbus would never have sailed the Atlantic Ocean.

When there is a need there is a desire to meet it and an idea that is ready to be born. Today we have plenty of learned men who are willing to take the challenge and to meet the need. Our institutions of scientific research are better equipped than ever. The people can walk more. The women can cook something fresh for their families and can food at home. After all the people might be healthier. On the other hand our freedom of worship and speech and the other institutions that we so dearly cherish were not the product of this mechanized age; instead they helped to create the things that we value so much and look upon as comforts. We should not be afraid of hard work and hard times. Hard work is not a disgrace or a step backward. It is a known fact that man must work in order to eat.

Material things alone never bring satisfaction; in time they are bound to bring disappointment and distress. This is because the material world changes like shifting winds.

A few years ago, when Great Britain was still mistress of more than one fourth of the world's surface, her people were in want. Millions of them were on relief and millions were unemployed. On the other hand, on this side of the ocean the Americans had more than half of the world's gold, abundant supplies of wheat, cotton, sugar, and other things that are supposed to make life happy and easy. Yet there were millions of

men and women unemployed, children undernourished and millions of people on relief. This proves that the possession of more lands and resources does not solve human problems and stop the human desire for acquisition of further lands belonging to others. Neither meets the need, nor does it bring satisfaction. This is because material gains cannot bring permanent blessings, security, and peace of mind. Only those who are meek shall inherit the earth. Only those who are hungry and thirsty for justice and truth receive eternal blessings.

Therefore if the lands and material resources for which the world is fighting today failed to meet the needs of those who possessed them, how can they satisfy the hunger and greed of the dictators for more lands and more resources. This fact is well proved in history. No conqueror was ever able to stop once he started out to possess himself of lands and material resources belonging to others. This is because the conqueror is nearly always carried away by the power of the things that he thinks are his but that in reality he stole from his weak brethren.

Instead of rubber and steel there are other things to think about. Americans should begin to think about the spiritual and enduring things that they possess and that no one can destroy or take away from them. It is the spirit of freedom, religion, and American democratic institutions that are worthy of being thought about and fought for. A victory for material things, won by the sheer force of arms is not a lasting victory. It is the spirit of free peoples and institutions and ideals for which they fight that counts. These are harder and more valuable than steel and cannot be destroyed from outside, and can be weakened only from within.

# *True Demonstration*

BY KATHLEEN W. WELCH

NOW THEREFORE perform the doing *of it;* that *there was* a readiness to will, so *there may be* a performance also out of that which ye have."

Many are the books and articles that have been written on the subject of creative thinking. The number of students of this constructive, Christlike method of prayer is rapidly increasing the world over. It is heart warming to know that at a time when the whole world is going through such an upheaval there are so many sincere students steadfastly reaching upward toward a more constructive and productive religion.

However it has seemed at times that there is much thought and energy given to the method of "taking in" more and more "things" through our thought processes and not enough to our learning how to "give out" more good. Soon after Jesus had fed the five thousand people with five loaves and two fishes many of them followed Him across the sea. To them Jesus said, "Ye seek me, not because ye saw signs, but because ye did eat the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed." Again and again Jesus pointed out to His listeners the unsatisfying results of seeking only the "loaves and fishes," of keeping their gaze fixed upon worldly things and He strove to raise their vision to where they would realize the all-satisfying results of seeking first

"the kingdom of God, and his righteousness."

I have met and talked with many people who are and have been spending a great deal of time and mental energy demonstrating "things." With one perhaps it is a piano, with another a new car, with still another money with which to pay certain bills, and so on. It seems to me as I listen that these students of creative thinking are divided into two classes. The first are those who work mentally to bring these things into their environment solely for the pride and pleasure they derive from their ownership; they are working for and delighting in the "loaves" and the appeasement of their material hunger. The second class work patiently and persistently to uncover the kingdom of God and His righteousness at hand. They try to know that all that the Father hath is theirs and that the most important thing is to learn ever more about this oneness in order to demonstrate their perfect spiritual heritage of all-good here and now.

Perhaps the following examples will clarify my meaning. One woman spoke of her experiences in this way. "Well, I have demonstrated the piano I have wanted for so long. Now I have that, I am going to start on a sewing machine and later on I am going to work on a new stove."

Another woman spoke differently. With shining eyes she told of a little farm willed to her and her husband. It had come from an entirely unexpected source and included the kind of house that she had always dreamed about. "When we manage to uncover even a little bit of the kingdom of heaven at hand isn't it wonderful?" she said. "I tried to know that although there are no houses of wood and stone in heaven still my heritage as a child of God must in-

convenience, and above all love and harmony. I felt clude a suitable dwelling place having beauty, comfort, that if I could sustain a picture of myself as already possessing these spiritual ideas in my real home which is the mind and love of God, then this truth would be manifested in the outer. In the meantime I gave out all the beauty, love, compassion, and strength that I could to the members of my family and to others whom I contacted and it all worked out beautifully. The ways of love are certainly wonderful!"

An enlightened writer has said: "Because of the realities in heaven it is right that we have their symbols on earth; yet such an experience on earth but glorifies and exalts a person, causing him to rejoice, not over possessions or ownership but over the allness, the omnipresence, the joy, and the glory of Truth, and the true experience of man in heavenly abundance of all good now and here." If when passing on to our next phase of experience we wish to be well equipped for what may lie ahead of us what should we most wish to possess? Surely we should wish to know that we had uncovered and strengthened in ourselves those spiritual qualities and attributes which are eternal! We should wish to be sure of taking with us into that unknown realm of consciousness an understanding love, a serene sense of peace and harmony, a consciousness of ever-flowing spiritual wealth, and an ability to give of ourselves unstintingly to those needing us. Then let us next ask ourselves, "While I was demonstrating that piano or car or money, how many of these spiritual qualities was I uncovering and strengthening in myself? Which seemed the more important to me, getting the money or gaining a clearer sense of my oneness with Spirit and with Spirit's wealth? While I was bringing

into my experience that piano did I build up in my consciousness a realization of the heavenly harmony of Spirit flowing in, through, and around all things and people, including myself? And while getting that car did I also get a greater understanding of the eternal, unfailing, and ever-reliable support, adjustment, and direction of my Creator, guiding me in all my ways? If we can honestly answer these questions in the affirmative, then we are really demonstrating Truth. If not, then we have only scratched the surface and need to dig much, much deeper.

"Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Of what quality has been our work or creative thinking? Are we laboring only for the loaves and fishes, or do we faithfully labor for the "food which abideth unto eternal life"? Are we primarily interested in "getting," or do also we realize the importance of "giving"? It is true that divine substance is responsive to our creative thought, and he who visualizes that which he desires and believes that he will receive does unfailingly receive. It is also true that there are times when it becomes necessary and good for us to visualize and demonstrate things. We must ever be devoutly grateful for this mental power which has been given to us; but it is not true that the main and most important purpose of Truth and of its teachings is to enable us to demonstrate ever more and more of the loaves and fishes. It is for us to choose as to just how and what we wish to demonstrate.

Jesus taught, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Well did Jesus know this law of unselfish giving. He had the power at all times to supply His own immediate needs; and how beautifully simple and few were those needs! What an example for some of our present-day "getters"! Great simplicity was the keynote of His life: "Consider the lilies of the field." He did not think it necessary to possess many "things." He did teach us how to demonstrate perfect health, love, tolerance, compassion, wisdom, peace, and eternal life. Of paramount importance to Him was the gaining of that spiritual understanding which led to the discovery of His Father's presence, power, and majesty, now and here and not only in some far-off realm and at some future time. He taught that an unselfish seeking of this kingdom brings its own reward, and of all men He possessed the most spirituality. When applied understandingly, the law of giving, the giving of love, service, compassion, understanding, and healing, unfailingly operates to bring good to him who applies it.

"He that giveth, *let him do it* with liberality." Jesus laid down several rules for applying this law of giving understandingly. Like most laws it can be applied wrongly and can bring unwanted results or no results at all. Among other things Jesus enjoined, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee." Unfortunately today there are still many people who think that by giving, whether it be money, a few hours of service each week, or some other "seen" outer act of generosity, they can in some way profit inwardly or in the future life, as the

scribes and Pharisees thought in the time of Jesus. But He laid the ax at the root of this erroneous thinking. He taught that the simple, unknown service is more approved of the Father than the ostentatious, public charity. All is known to God, and if the heart is pure in motive and intent no human thanks are needed—just the "Well done" of our Father.

Again Jesus taught, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go one mile, go with him two. . . . Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Could any teaching be more absolutely opposed to the idea of "getting" than this? But how wise the Great Teacher! He knew our needs better than we ourselves know them. Man frets and fumes over his demonstrations of "things" or over his lack of demonstration. Jesus knew that he who is wise enough to practice His way of simple, unobtrusive, unselfish, and all-out giving is building within himself eternal qualities and strength. Instead of laying up for himself "treasures upon the earth, where moth and rust consume" he is laying up for himself "treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

Give of your love, give of your understanding, give of your healing wisdom, give of your faith and kindness of heart. Give, give, give, and it shall return unto you a hundredfold! These are the possessions that cannot be taken away from you by thieves, war, decay, economic changes, or even by death. We take them with us on into eternal life, and by these and these only are we recognized by our Creator. He it was who en-

dowed us with them in the first place; He it is who helps us regain a consciousness of that which rightfully belongs to us. It has been said that no one can retain anything that does not belong to him by right of consciousness, and that no one can be deprived of anything which belongs to him by the same supreme title. Also: only that which man gives away really belongs to him. Deep sayings! Too deep for those who seek Truth only for the loaves and fishes, but illuminating to those who seek first the kingdom of God and His righteousness here and now.

Let us dig deep, deep, knowing always that all glorious spiritual qualities are ours already, waiting to be discovered, and that He who created us perfect, is even now bringing those perfect things to our remembrance.

*Dear Father, I thank Thee because I know that through the Christ within me I continually draw to myself everything needful for my perfect good and happiness. I also know that through this same Christ I continually give out all that is necessary for my perfect good and happiness. This divine inflowing and outflowing can in no way be hindered, restricted, or obstructed, for Spirit is in full charge!*


# You Help Someone You Know When You Give to the USO

# *"To You Who Are Left Behind"*

EDITOR'S NOTE—We quote the following unfinished letter from the Toronto (Canada) Globe and Mail. This letter was written by Flight Sergeant Reg Robb, who left it with his commanding officer and requested that it be delivered to his father in case he took off from England in his bomber and was shot down. On February 26 Sergeant Robb made his last flight. As a Unity student you may not agree with his philosophy of life and death, but you will acclaim his faith and courage. As a follower of Jesus you will accept as your very own the huge task of creating a new world order, "where men can live in peace and plenty without fear or prejudice." As one who is left behind you will do all that you can to see that this young Canadian and all the others who have gone on did not die in vain.

DEAR DAD, MOTHER and all the beloved Robb family:

I can give this letter no date, as it is possible that it may never be used, but in case anything goes wrong, this will be my last word to all of you.

Don't feel sorry for me, as I've gone to something better and the day is not far removed when we shall be reunited. I have lived a happy life, and enjoyed it to the fullest—having made a host of friends and (I hope) very few enemies.

Always having been an idealist rather than a realist it was natural that I should answer the call of my conscience to join the service in a crusade against a barbarous enemy who threatens to annihilate mankind. I should never have been able to rest in peace for the rest of my days had I ignored the call.

The greatest problem I had to solve was the one of the Robb family. I knew that, having been brought up as true Canadians, the whole family would plunge into the conflict body and soul, and that there would be hearts broken—those at home who could do nothing but patiently wait. Yes! They also serve! Whatever the end may be you will be able to proudly walk in any company and explain, "We did our bit." I am the lucky one, as I have gone to a land where there is no time. It will be only a momentary lapse in the infinite before you are all with me, and so courage!

Having considered our manner of living, and making an odious comparison with the one that Hitler is trying to push on us, I could arrive at no other decision than to help preserve our civilization. The country that had been so kind to our family was in danger. Was the supreme sacrifice too much to give? No! A quarter of a century ago thousands of our young men were forced to make the same decision. They held up their part bravely, and died in the realization of having accomplished their goal. But the goal was not reached—it was only a lull in the storm. To us they threw the torch, and my only hope is that I have the fortitude and ability to be able to handle it in the same proud and unconquerable manner.

One of these nights I will climb into my plane and take off into the black, I shall ascend above the clouds to the peaceful atmosphere only realized by those chosen few who have been given the opportunity of meeting it. How strange it is—so serene, calm, and clean. It is like being taken out of a world gone mad for blood, into a land of make-believe. White billowy clouds below, and the moon and stars brightly beaming from above. I will sit back and thank God that He has

allowed me this divine pleasure in His sad world. I will take a deep breath of that sweet, fresh air—for miles it will be thus—thinking to myself, "God's in His heaven, all's right with the world."

Suddenly the realization will sweep over me that all's not right with the world. I will be rudely awakened from my reverie with that peculiar odor associated with an aircraft. Fumes of burnt petrol stinging my nostrils—the ominous hum of the motors—I have reached my destination. Alas! I must descend to the cruel world once more. Even my kite senses the change. From the calm rocking back and forth it will begin to shudder as I give it more power. We will be tossed about by the turbulent clouds—confusion will reign everywhere. Blue pencils of light will stab out, searching frantically for the death-dealing monster that is coming to revenge those people of the horribly scarred English cities. Bomb doors open. There go the messengers of death. One from London—one from Coventry—one from Birmingham—and so on until the monster will be repaid a thousandfold for the destruction of our people.

The Germans will scurry to their little rat holes to get away from us, but the angel of death will be down there, swinging his flaming sword in ever-increasing circles, and ever-increasing frenzy. I will say a prayer for these people, whose minds have become so distorted that they believe themselves capable of ruling the world. Pity will reel out of my soul, but after all a mad dog must be exterminated, and below me will be thousands of "mad dogs." Horrible vengeance will be meted out to those who aided the destruction of some of my best friends.

Suddenly there will be a horrible crash—we've had

it! A lucky hit—or perhaps I should say an unlucky hit. Surprisingly I am not afraid—a peace that I never before knew engulfs me and I wait impatiently to pass through the gates into the unknown.

*To you who are left behind is a task—a huge task. A new world order must be created where men can live in peace and plenty without fear or prejudice. It is up to you to see our job finally completed. No more lives must be sacrificed to satisfy the hunger of Mars. Beat your swords into plowshares. Preach the gospel of "peace on earth, good will toward men." Never again allow the rivers of our world to run red with the blood of our youth. I am depending on you to aid in this movement.*

The ancient philosopher Confucious once wrote, "It is not truth that makes men great, but man that makes truth great!" This is the sort of man that must be molded in the future generations, for if there is great truth on earth, then there will be great men, and great men are certainly not those who try to become great at the expense of other people.

## An Invitation

*You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large.*

# *It's Your New Year!*

BY KATHRYN SANDERS RIEDER

HAVE YOU ever noticed the bewildering variety of attitudes taken toward New Year's? Some persons, as they grow older, seem to feel it inappropriate to feel joy in the holiday. They say that the notion that "dreams are really-truly" is for youngsters. This too is an attitude.

Unfortunately for the average person, he has long since forgotten that New Year's may be something more than just another day. He wonders at the fellow who gives it special significance as though he lived in a retarded childhood. To him it is only the same old routine, the same old conditions to be made the best of. He will grin and bear them, or at least bear them. He feels wise in this knowledge of "things as they are" though no happier for it.

He may celebrate New Year's, thinking one reason for celebration is as good as another. He may go to a party or to the theater and join in the general revelry, but it is no more than an enjoyable evening to him.

The benefit he receives from the new year will be what he expected: nothing. There'll be no change in habits or conditions. He is too dulled even to feel any sense of loss. There follows only the dismal plodding that he has come to accept as his mode of life.

The cynic's approach to the new year is active antagonism to any sentiment about it. He laughs at the new-year resolutions that some of his more näive (according to him) friends are making. He reminds them of the resolutions made last year but not kept.

He asks them laughingly if they suppose they'll do any better this time. He wants to know why they don't break down and admit that they're not going to be any wiser or smarter or happier because of this mumbo jumbo of resolutions. "Quit agonizing over things you can't change," he advises.

The result of this approach is a rather hardened, soured-on-the-world attitude. Those who copy this attitude muddle through, never becoming acquainted with the real ability they have. They expect little of their fellow men. They know they are weaklings like themselves and are fair enough not to expect of others more than they find in their own nature.

Both these attitudes are negative. Because they are based on a false premise they reveal an untruth. But the man who believes that the new year can bring him nothing better finds this to be true, because he has given his faith to failing. He has believed that man cannot improve, conditions cannot improve. This of course is contrary to all human experience.

Progress may be slow, at times almost imperceptible, but it is there if any effort is made to promote it. There is something in man that is never content unless he is reaching for the stars, the noble, the good, and the true. How can it be otherwise since he was made in the image of his Creator? Something within him causes him to esteem and cherish moral values even above his own life.

The third type of person has a quickening sense of the reality of divine power in man. He is convinced that the new year can and should be a better one. No one can prevent its being so but himself. He knows that every cell in his body is renewed from time to time. He is literally a new person, growing, developing. How

much more do his thoughts and mental attitudes make him a new person. Things that he could not grasp a year ago now seem plain. Situations that he thought he could never meet now leave him undismayed.

He understands that the world situation is not hopeless. As long as men of good will try to extend the benefits of living to wider areas, there is hope. There is more opposition than ever to the denial of rights owed every man. Though some materials leave the market, substitutes that are better and cheaper come from the research laboratories. No, the world is far from hopeless.

The man who faces the new year by confidently looking to its promise knows that the best place to begin is with himself. His widest field is the improving of his thoughts, his habits of work. As he seeks to improve his habits he grows more capable. It is in this way that he learns new skill: holding in mind the correct procedure and advancing steadily toward it.

The reason many of us do not seek to improve our habits is that we think we must be infinitely superior in order to succeed. Yet it is a fact that the performance of the winner in any race is often only a per cent or two better than that of the runner-up. It may be much less than that. If we can improve our performance in any line by a small percentage we enormously increase our chances of successful accomplishment.

The person who makes this effort is the one who accomplishes the worth-while work of the world. He seeks continuous growth in skill, even if only a little. One woman found pleasure in developing greater efficiency in doing her housework. On the kitchen calendar she marked dish-washing time and found herself doing the work more quickly. Formerly she had sighed

and begun the work as something to be endured. Naturally it was drudgery. Timing herself and seeking to set a new record made a game of it. It gave her a feeling of personal efficiency to do it quickly and well.

We are told we must learn to do something well if we are to develop a personality of any strength. As long as a person dabbles at his work he does it poorly and has no respect for it or his ability. He has no self-confidence. But let him develop skill in that work; let someone point him out as the best workman in the place, or as keeping the best-conditioned tools; let someone say that telling him is the same as having it done; let him build up a reputation among acquaintances and friends for mastering something—then he is admired. He doesn't think; he knows. He has a feeling of power. Nothing can take the place of this feeling of personal adequacy in some line; not money, not undeserved praise, not ability to fool the public. It is what we really are. At the beginning of the new year we can consider what skill we will develop to this stage.

Some will tell you that "beginning" at New Year's is a fallacy, that you can begin anew at any time. That is true, yet there is a certain timeliness about it at New Year's, the celebration of which by all makes it easier to feel the emotional drive that carries our plans into execution. The midnight bells ringing, the whistles shrilling their joyous welcome, the whole atmosphere is one to lift the heart, to tell the world that all is not lost, that it is not too late, and that we are not too little. It is easier then to feel sure we'll find more in the coming year than we found in the last. It is easier for us to act when conditions about us favor the right reaction. This, it seems to me, is particularly true at New Year's.

The sense of dedication is easier then, the resolve

to try a little harder, to enjoy things more as we go along. One woman remarked that she asked only to keep the things she had. In times when many have lost so much many thought her spirit a good one. With life itself being snuffed out indiscriminately in war, many will be thinking of the use they should make of their own life. That we are privileged to live seems suddenly to demand that we live better; that we deny ourselves some foolish excuses that keep us from giving a good day's work. We can try to take to others a little of the joy we find, to make a cheerful spot in their day.

Shall we make new-year resolutions? Blanche Marie Peters's comprehensive and beautiful "My Resolution" is one we may all well adopt:

I RESOLVE TO:

Follow *faith,* not fear: faith in the good rather than fear of evil.

Call on divine *strength* instead of expecting mortal weakness.

Ask God for *wisdom* and not depend upon intellectual thought processes alone.

Cultivate impersonal *love* in preference to limited, personal affection.

Invoke divine *power,* through love, to work out my affairs, rather than claim human impotency.

Use my faculty of *imagination* to picture only the good in myself, others, and every circumstance. I will not imagine evil power as controlling conditions in my life, nor will I interpret others' motives as selfish.

Affirm true *understanding* founded upon Truth and deny false conclusions based upon the acceptance of premises given by the sense mind.

Link my will to *God's will,* desiring benefits for all, instead of using personal will to force a conclusion that is to my own advantage only.

Claim law and *order* in my mind, body, and affairs in preference to fearing evil and thus invoking confusion and chaos.

Use *zeal* to uncover the invisible Christ in myself and in others and to help unfold and reveal it, in place of falsely judging persons to be mortal and therefore erring.

Practice *renunciation* of every thought, word, and action that does not conform to the Christ standard of perfection, instead of holding on to outworn theories, superstitions, personalities, possessions, and unwanted conditions.

Conserve and recognize pure, invigorating *life* flowing freely from its divine source, rejuvenating and perfecting me; and shun the waste of energy that results from dwelling upon weakness, illness, old age, and the cessation of life.

The man who accepts the promise of the new year states in action his belief that God's wisdom and revelation of Truth is not all in the past, but is constantly unfolding before the intelligence of man. From the beginning new wisdom and light have been appearing, and in this year, as in the past, it will continue to be revealed. We know that God's laws will be as dependable, for they are changeless. We only discover new evidences of the manner in which they work. We know that suffering will not be His will; that we shall be punished not for our sin and our falling short but by it.

Understanding this, we stand breathless on the threshold of a new year, eager to discover more Truth, more of the great possibilities that lie unrecognized all about us. We look forward to the coming advance in the use of the spiritual forces that we have put into effect so gropingly. Shall we be ready to receive this good which the new year holds for us? Shall we cease to belittle the ability possessed by each of us and go out hopefully to make it bear good fruit? If we do, there is no doubt about it: we shall have made come

true the wish so many hold for us when they shout gladly, "Happy New Year!"

We shall not ask for tasks equal to our strength but for strength equal to our tasks. We shall know the feeling that "rejoiceth as a strong man to run a race." As we face the new year we shall feel with the poet Leigh Hanes:

"God give me mountains with hills at their knees,
Mountains too high for the flutter of trees,

Mountains that know the dark valleys of death,
That have kissed a pale star and felt its last breath

And still lift the dawn, in a golden rimmed cup,
God give me mountains, and strength to climb up."

## Another Year

*Again we turn the page—another year*
*Lies spotless and untouched before our eyes;*
*O let us mar it not, but through the days*
*May kindliness and love and peace our life*
*comprise.*
*New opportunities are ours! and may we prove*
*To be God's children truly, thus to see*
*In faithfulness of word and thought and deed*
*What His idea of fellowship can be.*

—THEODOSIA SMITH

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 1, January 3, 1943*

UNITY SUBJECT—*The Glory of the Highest.*

INTERNATIONAL SUBJECT—*The Glory of the Son of God.*—John 1:1-14.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but *came* that he might bear witness of the light.
9. There was the true light, *even the light* which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

GOLDEN TEXT—*And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.*—John 1:14.

SILENT PRAYER—*My word is made flesh daily as my mind is renewed by true thought.*

Since the word God is infinite in its connotation it might be thought futile to try to define it. Definitions however clarify as well as limit. Therefore it is well to examine the nature of God as revealed in the incarnate Word.

The writer of Genesis made no attempt to explain God but simply named God as the beginning of all and the Creator of all things. Many centuries later the Gospel of John defined God in His relation to man. "The Word was God." First "the Word was with God" as wisdom, authority, power. As God the Word is creative expression. By the word we remove ideas from the realm of the unformed and body them forth so that they may be shared by others who have not before seen or known them. The word is the individual's vehicle of expression, the bond that unites men by enabling them to develop thought and clarify ideas by and through giving them oral expression.

We make our world by the words that we speak. These either perfectly or imperfectly convey the thoughts back of them in mind. That we have ideas in mind that we wish to express in words is proof of our divine sonship, our descent in direct line from the life

that is "the light of men." No other creature can by speech communicate to another of its species the thoughts that fill its mind, if indeed other creatures than man entertain thoughts. Reason, faith, love, understanding, intuition, all fill the mind and heart of man, and all can be expressed in words as well as acts.

The Word that was God has back of it creative power. To think the thoughts of God after Him and speak the creative word we must be on a high level of thought and feeling. Only thus do we let the true light, the light of the Christ life, shine in our mind and heart. We do not express our true self except as our words build peace instead of discord and inharmony, love rather than hate, understanding rather than confusion and vagueness.

The true word builds faith also. John the Baptist came to bear witness to the Christ life ("the light") so "that all might believe through him." John "was not the light" but recognized and proclaimed the light when it came. John represents man's perception of his spiritual possibilities and an activity in establishing conditions under which the Spirit may rule. Intellectual perception precedes spiritual perception and is a witness of that which is higher and more powerful than the intellect. Intellectual perception is the first step in our progress toward manifest sonship and leads on to faith in Truth.

"The Word became flesh, and dwelt among us" in the person of Jesus, who perfectly expressed God's idea of man. The one idea of man in Divine Mind is his perfection, therefore this spiritual man or Word is the "only begotten from the Father." We too may form ideals and make them manifest by working towards perfection. Our word becomes "flesh" or takes form

under the law of mind action. First is mind, then the idea in mind of what is to become action, and lastly the act itself.

Everyone is familiar with the saying "His word is law," applied to one who is in authority and whose commands must be obeyed. Likewise the Psalmist says of Jehovah:

> "For he spake, and it was done;
> He commanded, and it stood fast."

There is no miscarriage of the divine word. It too is law, the law that is without variableness.

The life that "was the light of men" is the life of the mind and soul. This life is "born . . . of God" and is Godlike. He on whom Truth has dawned and who is awake to its meaning has the right to become a child of God. He exercises this right as he holds fast to his understanding of the truth that his life is in God, as he realizes in himself the grace and truth by virtue of which he loves his fellow men as himself.

As we learn to recognize the transformation of our true word into flesh or visible manifestation, we behold the glory of the creative process in the spiritual realm. We then remake our world according to our heart's desire and the measure of our faithfulness.

QUESTIONS

1. Is there a distinction between the Word that was "with God" and the Word that "was God"? If so, what is it?
2. What is "the light of men"?
3. Fundamentally what are words meant to convey or express?
4. Have they power to create thought as well as to express the thought that is already in the mind of the speaker?

5. What does John the Baptist represent, and why as such does he bear witness to the Christ?
6. Who has the right to become a child of God?

## *Lesson 2, January 10, 1943*

UNITY SUBJECT—*New Light on an Old Theme.*

INTERNATIONAL SUBJECT—*Jesus Instructs a Great Teacher.*—John 3:1-16.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born anew.
8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?
11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.* —John 3:16.

SILENT PRAYER—*I am awake to the truth as it is in Christ Jesus, and my understanding daily grows clearer.*

Our last lesson dealt with the true light as that of intelligence or the quickened mind and soul of man. This light dawns only on those who live according to their best understanding of what is right, trusting the indwelling Christ for their strength and creative ability.

Those who do not realize the nature of the Christ or know that this spiritual principle can be awakened in themselves are as Nicodemus, who represents the popular idea of religion. They measure all Truth by what they have accepted ready-made from traditional sources. They may feel that a new interpretation of faith is nearer to the truth than what they have, but they fear to surrender the old. Nicodemus knew that Jesus was a teacher sent from God, but he nevertheless remained a Pharisee and a ruler of the Jews instead of following Jesus openly. He came by night to learn more of the teachings of Jesus and to avoid being seen in His com-

pany by the other members of the synagogue.

Until the fear of man-made authority in religion is loosened, no one can enter into the regeneration or "see the kingdom of God." No one except the mentally free can grasp the truth that the Creator is immanent in His creation, that man's nature is at base Godlike. One of the "heavenly things" that the earth-bound cannot grasp is that "no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven." If the nature of man were altogether vile and sinful so that nothing in him could respond to uplifting influences, the effort to awaken him to the spiritual side of life would be in vain. He could no more respond to what struck no note in harmony with his own rhythm than the ox or the swine can respond to a proposition in logic and discuss it intelligently.

Conservative religious thought preserves the church as an institution and restrains the individual from becoming erratic in his faith. To this extent it is most desirable. Within limits Nicodemus was a good friend to Jesus. He tried to defend Him before the Pharisees (John 7:50), and assisted at His tomb (John 19:39). But he could not risk his established connections with the synagogue or the Sanhedrin for the sake of his new convictions. He knew that Jesus was a "teacher come from God," but his understanding stopped short of the new birth from water and the Spirit. He had no understanding of the Spirit of God although he was a "teacher of Israel." Moses, Abraham, and the prophets were his authority. He rejected the authority of his own convictions independently arrived at.

We may not always be able to follow the processes through which new understanding comes to us, but we

can always recognize it, once we have it. Jesus cited the quickly felt but unseen wind as an illustration of those who are born of Spirit. The change known as regeneration takes place in this life and has to do with the present, with our becoming conscious of the "Son of man," the real I AM in each individual.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him [his own divine self] should not perish, but have eternal life." We are to believe in our own divine possibilities and further to accept the example of the divine that God expressed through Jesus.

"That which is born of the Spirit is spirit." This is a statement of the evolution that every man born into the world is meant to experience. The spirit that animates a man is readily discerned and understood. He speaks what he knows in his own mind and life, and testifies to what he has heard the divine voice speak in his own heart. This is the true expression of the man, and if it is not accepted he can but wait until fuller understanding comes to those with whom his lot is cast.

As we express the Holy Spirit of love, joy, peace, long-suffering, kindness, goodness, and faithfulness, we cease to blame or criticize others and by degrees develop the capacity to act on principle instead of prejudice. To see the kingdom of God one must be impersonal and impartial, intent on living the blameless life oneself instead of undertaking to hold others accountable for maintaining a high standard. Our work is first of all to be in our own consciousness.

QUESTIONS

1. What does Nicodemus represent?
2. How does anyone "see the kingdom of God"?
3. What is the meaning of the words "No one hath

ascended into heaven, but he that descended out of heaven"?

4. In matters of faith what should be our final authority?
5. Do we enter into eternal life through love of Divine Mind as expressed in Jesus rather than through death?

## *Lesson 3, January 17, 1943*

### UNITY SUBJECT—*The I AM and the Soul.*

### INTERNATIONAL SUBJECT—*Jesus Winning Souls.* —John 4:27-42.

27. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?

28. So the woman left her waterpot, and went away into the city, and saith to the people,

29. Come, see a man, who told me all things that *ever* I did: can this be the Christ?

30. They went out of the city, and were coming to him.

31. In the mean while the disciples prayed him, saying, Rabbi, eat.

32. But he said unto them, I have meat to eat that ye know not.

33. The disciples therefore said one to another, Hath any man brought him *aught* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.

35. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

36. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

37. For herein is the saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

39. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.

40. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days.

41. And many more believed because of his word;

42. And they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

GOLDEN TEXT—*He that reapeth receiveth wages, and gathereth fruit unto life eternal.*—John 4:36.

SILENT PRAYER—*Through the I AM I express my true self and become one with the Spirit of truth.*

I AM is the name of God in man. The I AM is the indwelling Christ, the true spiritual man whom God made in His image and likeness. The function of the I AM includes the uplifting of the soul out of its consciousness of mixed good and evil and the establishing of it in the consciousness of the good only.

The Samaritan woman represents the psychic or soul nature in which Truth and error are intermingled. Samaria ("watch mountain") signifies a mixed state of consciousness, partly worldly and partly religious. Since the religious nature (the Jews) is that side of consciousness which moves us to learn and understand the Truth as it concerns us, it should be free from all taint of the mixed consciousness. "Jews have no dealings with Samaritans." The special function of the I AM is to enable us to escape falling short of our innate unity.

The faculties (disciples) do not always grasp readily the aim and purpose of the I AM in its freeing

and uplifting work; they lag behind with the accepted or traditional ideas of religion. Traditional usage would leave the soul in the realm of vague uncertainty to which all the mysterious and little understood phases of the ego are banished. It would not be recognized openly or approached in direct fashion.

Jesus did not hesitate to disregard the traditional taboo. He greeted the woman, asking of her a slight favor that she could scarcely refuse to grant. The soul is as real a part of us as are our faculties, but the faculties do not always take it into consideration. The disciples restrained their natural curiosity at seeing Jesus talking with the Samaritan woman. "No man said, What seekest thou? or, Why speakest thou with her?"

The woman thought that Jesus was the Christ because He told her "all things that *ever* I did." Many searchers after Truth fail to distinguish between the revelations of the psychic realm and those of Spirit. The psychic realm is not the true source of wisdom. Jesus saw the woman's life, both past and then present, because He was one with the universal life and all Truth was open to Him. The Truth as it is in Christ is that which looks forward from the present, not backward to the past. The other Samaritans, who came to Jesus and who entreated Him to remain longer in Sychar, found this truth and preferred it to the psychic testimony that had appealed to the woman.

We should look forward rather than backward, but we should give our main thought to the present. That is the most important interest and responsibility that anyone can have, since it is immediate and pressing in its demands. The fields "are white already unto harvest," and unless the harvesting is done now the crop will be

lost. Unless we begin now to control our thoughts and direct them along lines of faithfulness, good will, loving-kindness, wisdom, and impartial justice, we may not begin tomorrow or next day or at all. "Now is the acceptable time."

No higher satisfaction in life can be found than that of doing the work for which we feel that we are wholly suited in every way, the work that needs most to be done, and that cannot be better done by anyone else. Jesus called His work in the cause of Truth "my meat." It sustained and satisfied Him so that He forgot the weariness of the journey and was able again to throw zest and energy into His teaching. The two days spent in the Samaritan city must have been busy ones, for "many more believed because of his word" spoken during that interval.

The Samaritans were expecting the Christ. They accepted Jesus as the Christ without arguing and disputing as the Pharisees insisted on doing. It is not by chance that the finest character drawn in any of the parables of Jesus is that of the good Samaritan. He found good people in Samaria, willing and eager listeners, "doers of the word, and not hearers only." We too can lay aside all uncertainty and hesitation, all mixed states of mind, and accept the Christ simply and wholeheartedly as our one source of unfailing satisfaction.

The record does not disclose that Jesus did any great works of healing in Samaria or that He fed the multitudes there with material food. The remarkable statement "We have heard for ourselves, and know that this is indeed the Saviour of the world" shows that the word of Truth only was enough to convince the Samaritans. Those who are able thus to divide

aright the word of Truth are blessed, for they attain an unmixed consciousness of good.

QUESTIONS

1. What is the I AM, and what does it accomplish when rightly used?
2. What do Samaria and the Samaritan woman represent?
3. Is true wisdom found by psychic means? If not, how is it found?
4. What satisfaction sustains us as we do the work that we are fitted to do?

## *Lesson 4, January 24, 1943*

UNITY SUBJECT—*Spiritual Healing.*

INTERNATIONAL SUBJECT—*Jesus the Great Physician.*
—John 5:2-17.

2. Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches.
3. In these lay a multitude of them that were sick, blind, halt, withered.
5. And a certain man was there, who had been thirty and eight years in his infirmity.
6. When Jesus saw him lying, and knew that he had been now a long time *in that case,* he saith unto him, Wouldest thou be made whole?
7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith unto him, Arise, take up thy bed, and walk.
9. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.
11. But he answered them, He that made me whole, the

same said unto me, Take up thy bed, and walk.

12. They asked him, Who is the man that said unto thee, Take up *thy bed,* and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15. The man went away, and told the Jews that it was Jesus who had made him whole.

16. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath.

17. But Jesus answered them, My Father worketh even until now, and I work.

GOLDEN TEXT—*Wouldest thou be made whole?* —John 5:6.

SILENT PRAYER—*I deny every appearance of disease and inharmony while I keep my faith fixed on the Christ or the principle of wholeness.*

The technique of spiritual healing is nowhere so well illustrated as in the case of the lame man at the Pool of Bethesda. We shall do well to study the method of Jesus, whose work in this field has never been equaled.

In the first place the sick man had faith. Until he met Jesus his faith was in the efficacy of the waters of the pool to heal him, provided he could be the first to step into the pool after it had been "troubled." After thirty-eight years he was still awaiting his opportunity to be first. Such faith deserved to be rewarded, and it took very little to set it in motion. Jesus simply gave him a command to act as a normal, healthy person would: arise, take up his bed, and walk. At this word the lame man forgot the supposed healing properties

of the pool and went about his affairs. He even forgot what day of the week it was. The only thing that mattered, the important thing, was that he had been told to act as if he were well, and he responded to the challenge. When he did that he found himself well.

It seems almost too elementary to be true, and many are still unable to accept the truth of it, that in spiritual healing all that is needed is faith that one can be well, followed by speaking and acting as if one were well, and obeying the word of the Christ commanding one to act so. Such a course is called hypocrisy and various other uncomplimentary names by those who have not tried it and proved its validity.

Nevertheless the truth is that spiritual healing is the normal healing for man. It is not so simple as it sounds, for faith and courage of no mean order are required to enable anyone to speak and act as if he were well when every appearance points to the opposite. It is not easy to hold to the faith of the Christ in the face of adverse appearances. Jesus restored to health the man beside the Pool of Bethesda through His own consciousness of the man's innate perfection. The man's faith helped to bring about the result, but the word that became flesh had to be sent forth before the healing was made manifest.

Jesus saw the innate perfection of men; not their limitations as something not to be overcome. He saw what they might become when set free from the incubus of sin, disease.

Bethesda ("house of mercy") represents the point in consciousness where we feel the cleansing life of Spirit. That we do not feel this vitalizing power continually in action to maintain us in health is explained by the fact that our senses (represented by the five

porches), which form our means of communication with the outer world, admit into our consciousness and shelter there many erroneous thoughts and beliefs concerning sickness ("a multitude of them that were sick, blind, halt, withered"). The natural man believes that some diseases are incurable, merely because they do not yield to medical treatment. Since material remedies do not reach them he argues that they are past helping. These diseases yield as readily as any others to spiritual healing.

What is needed is a new consciousness in which spiritual healing ranks first, if indeed it does not stand alone as the method always to be invoked. If material remedies are to be recognized at all they should be used only where the mind turns resolutely away from things spiritual. Some persons recognize only the material nature of the body, and have difficulty in explaining a case like the one in today's lesson.

On the other hand many doctors now admit that the mind powerfully affects the body and say that they have witnessed cases of healing that they cannot account for on a medical basis. A distinguished member of the medical profession, Dr. Alexis Carrel, accepts prayer as a healing agent and describes what takes place as an acceleration of the healing processes, requiring sometimes only a few minutes to correct conditions that the unaided processes of nature might fail to cure at all.

It is neither necessary nor desirable for us to talk continually of our faith in the efficacy of prayer. What is necessary is that through prayer, meditation, and study we quicken our understanding and learn the lesson of gratitude. We shall then take a lesson in faithfulness from this text and avoid the "worse thing" that befell the man who was made whole by the Pool of

Bethesda, but who in return betrayed the one who had healed him because he lacked understanding.

QUESTIONS

1. What is the first requirement in spiritual healing?
2. How is the technique of healing illustrated in the healing of the lame man by the Pool of Bethesda?
3. Is this form of healing as easy as the statement covering it would seem to prove? Why not?
4. What does Bethesda represent? Why do we not feel the vitalizing power of Spirit continually?
5. How did Jesus view those whom He healed?
6. Does deeper understanding always mean a quickened sense of gratitude?

## *Lesson 5, January 31, 1943*

UNITY SUBJECT—*The Bread of God.*

INTERNATIONAL SUBJECT—*Jesus the Bread of Life.* —John 6:8-14, 30-35.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.*—John 6:35.

SILENT PRAYER—*I am sustained by the universal substance of Truth.*

The law of increase is one that holds good on all planes of consciousness. On the physical side it is well illustrated by the seed that brought forth sixty- or a hundredfold. In the mental realm it is made manifest in the multitude of thoughts to which an idea, when held constantly in mind, gives rise. These two phases of the law are generally understood and accepted.

The spiritual aspect of the law of increase is less well known. Those who believe in the Christ have access through their faith to the rewards of the law and may use it at will to realize the substance of their desires. The spiritual faculties of the mind, when set in motion by the I AM, insure success. Strength (represented by Andrew) furnishes the nucleus of substance required to serve as a basis of increase. Strength is

closely connected with faith (Peter), and on this foundation the I AM is able to work in building the twelvefold or spiritual man.

For the natural elements of sun and rain that insure growth and increase in the physical world the I AM substitutes the spiritual elements of praise and thanksgiving. These accelerate the process of growth, and if used faithfully, may eliminate the time factor altogether. The faith of Jesus was complete, and through it He eliminated this factor. "Having given thanks, he distributed to them that were set down" as much as all could eat, and more. He did not have to stretch the supply to make it go as far as it would after the manner of a careful host serving unexpected guests. He served each one more than he could eat, and had the disciples gather up the uneaten fragments to prevent waste or loss. In the realm of Spirit increase is unlimited as to time or quantity. Divine bounty is the multiplier of universal substance in the consciousness of man.

A prophet is one who "speaks forth" or expresses God. He who can command increase in the spiritual realm is rightly called a prophet or "promise of God." Praise and thanksgiving bestowed in the spirit of reverence and sincerity make one a spokesman of God or a doer of the law. Those who merely know that such a law exists or who stand amazed at its working, making no effort to use the principle that is involved in it, are little better off than those who do not know that it exists. But everyone who determines to obey the law becomes a "speaker forth" of God to the extent that he perseveres until he attains understanding and learns to bring substance into manifestation.

The "bread of God," "the true bread out of

heaven," is universal substance acted upon by the Christ Spirit. This bread comes "down out of heaven" or sustains the physical body by reason of the strength and power of the creative word finding lodgment in the mind and coming into expression as the manifestation of divine ideas. Jesus said, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." The I AM makes divine substance manifest. Through using the I AM aright each of us can bring into expression the substance of our desire and know true satisfaction.

There is no lasting satisfaction in the realization of the desire for material things. They satisfy for a time only. Universal substance alone satisfies us wholly so that we hunger and thirst no more with undefined longing for we know not what. "We worship that which we know," said Jesus. There can be no true worship without that knowledge which is called consciousness, an inner awareness.

Life comes to the world through love, and love is the medium of faith. It has been often noted that non-Christian nations or peoples are sometimes inspired to almost superhuman sacrifices and efforts through fanatical love of the nation or its emperor or ruler. The peoples of the democracies may be inspired to equal or greater feats if they once arouse themselves to an appreciation of their freedom in Christ and of the truth that their strength and power come from above. Freedom in Christ is God's greatest gift, the very bread of life, indispensable, priceless.

If we do not at once succeed in making all our desires manifest in substantial form, we should not lose courage. Jesus broke the bread before giving it to the disciples to pass to the multitudes. They received ac-

cording to their need. We need the living bread daily to keep us sound and whole.

QUESTIONS

1. What part do strength and faith play in the work of the I AM in our consciousness?
2. Have praise and thanksgiving a necessary part in the law of increase in the spiritual realm?
3. In what respect is the prophet a "speaker forth" of God?
4. What is the "bread of God" that satisfies us completely?
5. Is this satisfaction once and for all, or must it be renewed daily?

## As Dawns the Year

*To every man God gives a gift tonight,*
*To king and peasant and to you and me:*
*A shining year, clean, white, as crystal clear*
*As tropic pools or stars above the sea.*

*Oh, let us promise all the coming days*
*To keep them pure, to keep them ever white!*
*As, heaven born, one comes to us each morn,*
*God, help us use it wisely in Thy sight.*

*Whatever task, whatever joy be ours*
*Throughout the year that now has scarce begun,*
*Let us steadfastly claim in His own name*
*The promised presence of the Holy One.*

—BERTHA M. RUSSELL

# *Prayer for the Year*

Dear God of love, I raise my head
  In gratitude for this past year.
  I was afraid of it, and yet the fear
Did disappear, and courage came instead,
  Because I trusted You were near
  My dear ones and near me.

I bow my head, dear God of years,
  And ask for this new one about to start
  That I may play my own good part
In such a way that doubts and fears
  May never enter thought or heart
  Or written word or speech.

Dear God of love, my head I raise,
  Knowing full well that any prayer
  From anyone who trusts Your tender care,
And asks for guidance in all daily ways,
  Will unexpected blessings share
  Throughout this very year.

—*Grace Meredith*

# *Silent* UNITY

***I am renewed in the spirit of my mind, and my discernment is perfect.***

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.*

**Give your full name and address**

# *Prayers* ANSWERED

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.*

## *I Will Come and Heal*

FROM February until May of this year I suffered from an offensive drainage from infected sinuses, which was so bad at times that I was using several hundred paper handkerchiefs weekly. Now I wonder why I did not do earlier what I finally did—realize that the condition need not continue. I began to affirm with confidence and faith: "My sinuses are clear and clean." Relief was immediate and in two or three days the condition was completely cleared away.—*G. S., Michigan.*

THREE AND a half years ago, when I was very ill, I started reading Unity literature. At that time I had an active tubercular spot on one lung, with many old scars; but through faith and prayer I was completely healed of this condition. My doctor was amazed at the change in me.—*M. E. S., Washington.*

HOW CAN I find words to express the joy in my heart? A few weeks ago I wrote to you asking you for prayers for my sister. I am happy today to report a wonderful improvement in her condition.

More than one brain specialist described her condition as almost hopeless. She had grown so bad and her

mind had failed to such an extent that her husband, himself a medical doctor, had no choice but to place her in the State hospital, feeling perfectly sure his home was broken up.

Her progress is nothing short of a miracle. In two weeks she gained ten pounds, and her mind is perfectly clear. Now I am looking forward to having her visit me in my home, when I shall be able further to share with her my many blessings gained from a knowledge of Truth. Thank you, dear friends.—*Mrs. H. J. N., Florida.*

I WANT TO thank you for your prayers on behalf of R—— P——. She is recovering in a wonderful manner, and we feel sure she will be permanently cured.

This trouble (mental) has been recurrent for many years following a breakdown in college, and now for the first time it seems to be clearing up in the right way. She has had wonderful help from the doctors and nurses at the hospital. Her doctor is much in sympathy with the methods of Unity and has told her that her cure must come from within.—*H. P. H., California.*

## *Filled with Plenty*

IT IS WITH joy that I write to you tonight. The job has come. I am now employed by the R—— railroad, in the transit division, and everything about the job is as if it had been made to order. All is fine, and I know that only through the power of prayer could such an opportunity to serve have come to me.

What a blessing it is to be going to work every day —living as other girls do—and doing the things that make life good! Only those knowing some of my past

can appreciate even in a small measure what all this means to me. It is with bountiful thanks that I write this to you so that you may rejoice with me in the realization that it pays to pray and that prayers are answered if we will only be open and receptive. It took me a long time to learn this truth, but now I shall never forget.—*B. M., Iowa.*

SEVERAL months ago I wrote to you asking you to pray for my husband's success. May I say our prayers have been answered. My husband has just received a grand promotion with a salary increase. I am so thankful.—*H. B., Pennsylvania.*

I WANT TO tell you of my success in finding, or should I say in being led to, the work I like to do. I want to thank you for your prayers and the prosperity bank.

I am now working as a chart draftsman with a good increase in salary over my last position and a promise of regular increases and a future. The chief draftsman is a likable fellow, and the surroundings are pleasant.

An acquaintance of mine told me of this position being open and arranged an interview for me the same day. The next morning at 8:30 I was notified that it was mine.—*H. G. L., Missouri.*

## *He Shall Have Abundance*

I WOULD like to tell you of the prosperity that the bank and the drill brought to me. A year ago when I sent for the prosperity bank I was in need of an increase in salary, but I had little hope of receiving it. Two weeks after I started the drill I received half of the desired raise, and I felt that nothing but God's power

could get me the other half, for my firm made a practice of giving only one increase in salary a year. Five months later however I received the other half of the desired raise. Only God's work enabled me to receive it. Then at Christmas the employees of our firm each received ten per cent of their yearly salary, another unprecedented act.—*E. M. W., New York.*

I OPENED my prosperity bank recently. Since that time I have been trying to think of some way to express to you how much your teaching has meant to me. I now have a pleasant permanent position and a feeling of confidence in myself and my abilities that I lacked when I first wrote to you about a year ago.

Most important, I do not feel that I am alone any more. I feel extremely close to my heavenly Father and close to you in your work. I cannot but feel that any words I might write in your praise have already been written many times. The only reason I wish that I might express my feelings better is so that you might realize how sincere I am in my appreciation of your aid. I pray that God will continue to inspire you in your work and bless you in every way.—*G. I. T., New York.*

I WROTE to you before about my improved financial status since I have been using the prosperity-bank plan. This status has constantly improved, and just this last week some of my investments sold at a figure that made me a splendid profit. An interesting fact about my profits in the last three years is that they were made in connection with constructive improvements.

Up till now I have been in the dime-a-day class as regards my prosperity-bank deposits. Beginning with the next one, which I will send for soon, I intend to graduate into the two-bits-a-day class, because I know

that my gifts must increase according to my expanding consciousness of plenty. I am increasing my gifts in all the ordinary ways also, and my wife and I buy whatever we need in joy and complete freedom from worry. —*R. B. J., California.*

### *Suffer the Little Children*

I AM WRITING to thank you for all the praying you have done for me. Thank you for the nice leaflets you sent me. I am going to school now and feel fine. I am gaining in weight and weigh more than I ever did before. I had a birthday a few weeks ago, my eleventh one. Daddy is feeling fine now too.

I am going to tell you about my kitty, who ran away one day. We did not think anything about it; but he did not come back the next day, and not for a whole month. Daddy did not think he would come back, but I kept on praying that he would. I knew he was not lost in God's hands. So one morning God had answered my prayer. There was the kitty on my bed. When I saw him I thanked God right then. God has answered my prayers every time I have asked Him. He will answer the prayers of anyone who has faith in Him.—*S. B., Montana.*

### *Search the Scriptures*

I AM INCLOSING the 11th lesson together with a love offering. Daily I give thanks to God for opening the way for me to become a student in the correspondence school, for it has meant the beginning of a new life for me as well as for my loved ones.—*J. H. A., Missouri.*

I FEEL I must write you a few lines of appreciation for

your splendid correspondence course. I am thoroughly enjoying the lessons. I am now working on the 4th lesson and I am very thankful to have already gained much spiritually through this most interesting study. The annotations are both enlightening and uplifting, and new and beautiful ideas are unfolding as I continue to study. I am very grateful to the workers who examine the lessons and send us encouraging messages. —*Mrs. E. B., England.*

### *My Help Cometh from Jehovah*

I CANNOT tell you what a comfort UNITY magazine is to me. I read it every night before retiring, and I want to thank you for the helpful prayers. My husband's leg seems very nearly normal, and his health is so much better than it was two or three months ago. While I have so much to be thankful for and am deeply grateful, I still have some very grave problems to solve, but I know that with God's help all will come out right. —*Mrs. R. A. S., Vermont.*

### *Free from Care*

IN JUNE I met with an overwhelming emotional problem and was strongly tempted to write to you for help, but at the same time I felt that I should be able to solve it through the study I had had with you. So I decided not to write but to overcome it through the Christ within. I literally spent two weeks with *Lessons in Truth* constantly within grasp. I carried it with me no matter what I was doing, whether eating or doing household duties or talking with others. I had to have it—I never knew when I might experience sorrow.

One morning I awakened with the consciousness that the battle was over—I had held the thought "The battle is not your's but God's"—and I knew peace at last. Imagine my amazement at receiving a beautiful letter from you that day! Evidently you had sensed my need without my writing, and the blessing you wrote me was so wonderful I have used it every day since receiving your letter. The day after hearing from you I received another letter completely solving my so-called problem! But the outer solution was small compared to the great revelation I had experienced in the struggle, the revelation that God is all I could ever want or seek.—*B. B., New Jersey.*

## *Hearken unto Me*

I AM WRITING to tell you about something that pleases me greatly. I wrote to you for prayers for my boy down in camp. Well, he had a twenty-hour pass last Sunday, and he came home, the first time in two months. When he was leaving I put my latest UNITY magazine in with his belongings, and yesterday he wrote and told me he had read one of the stories. The story happened to be about a soldier and just seemed to fill his need. Today I received another letter telling me more about Unity and that he was certainly going to try to put it in practice.—*M. S. G., California.*

RECENTLY I wrote to you asking prayers in connection with moving, renting our home, and my husband's changing his position. One hundred miles north of us seemed to be the desired spot.

I prayed unceasingly and without fear. We were all packed ready to leave when suddenly everything

changed, just as if someone had stepped in and taken command! My husband secured an excellent position very near our home, with a large increase in salary. We are able now to keep our little home (which also, through Silent Unity's help, was a demonstration two years ago).—*Mrs. A. C. A., California.*

## *He Is My Refuge*

BEFORE WE started on our vacation this summer I wrote and asked you for your good wishes. I received your letter and your affirmation just as we were leaving.

I am sure the vacation would not have been half so nice had I not had your kind wishes behind me. We planned only to go to San Antonio, then to Carlsbad and to Tucumari, New Mexico. We went to San Antonio, then to El Paso and on into Juarez (one dream come true). From there we went to Carlsbad and to Tucumcari. My husband's mother, who lives there, wanted us to go to Colorado, and she would pay all the expenses there (another dream come true). I didn't think we would have more than enough to take care of our original plans, but the way things worked out we were able to go out of our way so that I could see a childhood chum at El Paso and then on up into Colorado over the Raton Pass. This trip I had always wanted to make, though the doctors had said I could never make it on account of the high altitude. I said your little prayer and then, "Let's go." I made this trip without a tremor and even felt better than I do at low altitudes. We came home with a little money to spare, enough to develop the pictures taken and have our clothes cleaned, and then we had some left over.—*N. L. G., Oklahoma.*

# HELP *from Silent* UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.*

It is hard for me to understand why some people seem to get instantaneous results from the application of Truth while it has taken me seven years to begin to see light. I feel that I have applied Truth principles as faithfully as I knew how, but I have to retrace my steps again and again. Why should it take me so long?—*From a letter received by Silent Unity.*

Down through the centuries of its existence the human race has been building a consciousness. A large part of the race has accepted certain limited and negative ideas as true, and these ideas have taken root deep in the subconscious mind. It is not surprising then that we cannot always erase the education of the past in a short time. We grow as quickly as we are able—with Paul—to forget the ideas of the past and to stretch forward to the good that lies before us, keeping our mind filled with positive thoughts and faith.

Many persons do get instantaneous results from the application of Truth. They are persons who through steadfast prayer and study have attained a faith based on the knowledge of the working of the laws of God, or else they are persons of childlike faith who accept the laws and believe unquestioningly. You remember that Jesus was unable to do great works in His own country because of the unbelief of the people there. With less religious training others were inspired by His presence to believe and were healed.

The intellect does not always accept graciously its dethronement by Spirit, but resists. The intellect must be taught of the Spirit. Thinking based on worldly education and the experience of the senses must become subject to the inner spiritual nature, which is the divine emotional nature. "Except ye turn and become as a little child ye shall in no wise enter into the kingdom of heaven."

One writer has said, "Fortunate indeed is the man who has but once to fight his battle." We must continue until every negative idea is dissolved. How quickly that happens depends on ourselves. However each step that we take to increase our knowledge of the Truth brings us nearer to the attainment of the consciousness of love and understanding—of oneness with God—that is our goal.

Why is it that so many persons hold Sunday holy? Is not Saturday the seventh day of the week? Why should we not keep Saturday, the seventh day, holy?
—*From a letter received by Silent Unity.*

It is true that Saturday is the seventh day of the week and Sunday is the first day. To the Jews of course the Sabbath was the seventh day of the week, as it still is. The apostles kept the Jewish Sabbath since they were Jews, but they also began to observe Sunday as a memorial of Jesus' resurrection. As more and more Gentiles were converted to Christianity, the importance of the celebration of the Jewish Sabbath dwindled, and Sunday came to be the great Christian holiday, the day sacred to the Lord and to His resurrection.

The observance of Sunday may not obey the strict letter of the fourth commandment, but certainly it obeys the spirit of it; and Jesus Himself justified the

observance of Sunday or any other day of the week other than Saturday as a day of worship when He rebuked those who criticized Him for healing on the Jewish Sabbath. He said, "The Sabbath, was made for man, and not man for the Sabbath." This implies that a strict observance of days and seasons is of secondary importance to the individual.

Why are elderly persons always trying to be mean to their families? Is that all they have children for? Why do they try to break up their children's homes? Is there never to be any memory of kindness or happiness associated with our parents or homes?—*From a letter received by Silent Unity.*

Those who have been longer on the journey of living than others have formed deeply rooted habits of thought and consequently others may find their actions and manners disturbing. But these annoying things are not a true part of them, nor a necessary part. Older persons often are even more lovable and loving than younger ones, for they have lived long enough to learn the unimportance of little things and the great need for gentleness and kindliness of spirit. If there does seem to be a problem in the case of some older person, it is well to keep in mind that love solves every problem of inharmony.

One peace-filled, love-filled mind and heart in any home will transform that home and family in a miraculous way. It will call forth in others the expressions of love, kindness, and justice that are truly natural to them. Therefore by holding fast to God's hand, which is always outstretched to you, and filling your mind and heart with love, you will gain and radiate peace so that you and all around you will be blessed.

# *The Purpose of Unity*

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the external Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

# Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

*Birmingham*—Harriet Price, Unity, Massey bldg

ARKANSAS

*Little Rock*—Mary Wayman, Unity, 117 E 15

ARIZONA

*Globe*—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

*Alhambra*—Gertrude Hall (LM) Unity, 100 N Garfield
*Bakersfield*—Della Shutts (LM) Unity, Southern hotel
*Berkeley*—Susanna Scott (LM) Unity, Club House, 2401 Dwight way
*Beverly Hills*—Ruth Rae, Unity, 242½ S Beverly
*Canoga Park*—Nannie Highnote, Unity, 20126 Strathern
*Compton*—May Butterworth, Unity, 210 S Chester
*Gardena*—May Butterworth, Unity, 1052 W Gardena blvd
*Glendale*—Geraldine Johnson, Unity, 119 S Kenwood
*Hollywood*—Rose Schneider (LM) Unity, 1162 N St Andrews
*Inglewood*—Maude Elizabeth Galpin, Unity, 226 E Spruce
*Long Beach*—Louise Newman, Unity, 935 E Broadway
*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill
*Oakland*—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison
*Pasadena*—Lily Stack, Unity, 60 N Mich.
*Riverside*—Katherine Sweaney (LM) Unity, 3689 Sixth
*Sacramento*—Naomi Anderson, Unity, IOOF hall
*San Bernardino*—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St
*San Francisco*—Robert Hulbert, Unity, 126 Post
*Santa Ana*—Louise Newman, Unity, Commercial bldg
*Santa Cruz*—Mary Higgins, Society of P C, 151 Garfield
*Santa Monica*—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona
*South Gate*—May Butterworth, Unity, Women's Club, 3036 Santa Ana
*Stockton*—Harriet Batson, Unity, 822 N Center
*Taft*—Della Shutts (LM) Unity, Savoy hotel
*Van Nuys*—Mary Hider, Unity, 14416 Victory blvd
*Whittier*—Louise Newman, Unity, 410 S Greenleaf

COLORADO

*Colorado Springs*—Mabel Beech, Unity, DeGraff bldg
*Denver*—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

*Hartford*—Harriet G. Gilbert, Unity, Brown Thomas bldg
*New Haven*—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

*Washington*—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

*Clearwater*—Grace Arrowsmith (LT) Unity, West Coast hotel
*Jacksonville*—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin
*Lakeland*—Ida Decker, Unity, Kentucky bldg, 207½ E Main
*Miami*—May C. Stoiber, Unity, 128 SE 3
*Orlando*—Carolyn H. Parsons, Unity, 503 S Orange
*St Petersburg*—Louise Beaty (LM) Unity, 646 5 ave S
*Tampa*—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel
*Tarpon Springs*—Betty Bain (LT) Unity

GEORGIA

*Atlanta*—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

*Honolulu*—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

*Boise*—Chris. Scott, Mabel Peck, Unity, Pinney bldg

*Mt Home*—Chris. Scott, Unity

ILLINOIS

*Bloomington*—Mabel Daughtry, Unity, City library

*Chicago*—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

*Decatur*—Maud Kellogg (LM) Unity, 421 N Main

*E St Louis*—Maud Davisson (LT) Unity, Broadview hotel

*Moline*—Unity, Le Claire hotel

*Peoria*—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

*Rockford*—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

*Springfield*—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

*Ft Wayne*—Cleo Lee, Unity, Wayne hotel

*Indianapolis*—Murrel G. Powell, Unity, 1514 Park

*Kokomo*—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

*Cedar Rapids*—Unity, 1015 2 Ave SE

*Des Moines*—Betty Stitt, Unity, 42 & Rollins

*Siouz City*—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

*Topeka*—Harriet Pfouts, Unity, Jayhawk hotel

*Wichita*—Carl Moran, Unity, Eaton hotel

KENTUCKY

*Covington*—Clara Conway (col) (LM) Unity, 1209 Russell

*Louisville*—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

*New Orleans*—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

*Portland*—Omer Hodgman, Unity, 562 Congress

MARYLAND

*Baltimore*—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

*Boston*—John Baughman (LM) Boston Unity, 30 Huntington

*Cambridge*—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

*Worcester*—John Baughman (LM) Unity, Hotel Bancroft

MICHIGAN

*Bay City*—Roxie Miller (LM) Unity, 301 S Henry

*Detroit*—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Walfred J. Taurainen (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

*E Lansing*—Roxie Miller (LM) Unity, 224 Abbott

*Flint*—Edmund Risk, Unity, 1019 Detroit

*Grand Rapids*—Ida Bailey, Unity, The Gilbert bldg

*Gresse Pointe*—Otto Fishburn (LT) Unity, 834 Trombley

*Kalamazoo*—Amy Moffett, Unity, 209 W Dutton

*Lansing*—Harvey and Ida Best, Unity, Olds hotel

*Pontiac*—LuDora BeVier (LM) Unity, 72½ Saginaw

*Royal Oak*—Maud McCulloch (LM) Unity, 101 S Troy

*Saginaw*—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

*Minneapolis*—Lila Ranney, Unity, 15 N 8

*St Paul*—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

*Jefferson City*—Marie Guental (LM) Unity, 210 Hub

*Kansas City*—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

*Lee's Summit*—Unity, Unity Farm

*Springfield*—Marian Hoagland, Unity, 224 W State

*St Joseph*—Unity, 12 & Felix

*St Louis*—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S Kingshighway

MONTANA

*Billings*—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

*Bozeman*—M. Wessel, Unity, Baxter hotel

*Butte*—Mary Wessel, Unity, YMCA

*Great Falls*—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

*Livingston*—Mary Wessel, Unity, BPOE hall

*Missoula*—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

*Lincoln*—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

*Omaha*—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

*Reno*—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

*Montclair*—Gladys Stevenson, Unity soc, 11A Midland

*Newark*—E. Berry, Unity, Berwick hotel

*Plainfield*—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

*Albuquerque*—Mina Stevenson (LM) Unity, Franciscan hotel

*Raton*—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

*Binghamton*—Dale and Donna Newsum (LM) Arlington hotel

*Brooklyn*—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

*Buffalo*—Lillian Matthews (LM) Unity, 271 Delaware

*Elmira*—Dale and Donna Newsum (LM) Unity, 312 Lake

*Flushing*—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

*Ithaca*—Dale and Donna Newsum (LM) Unity, 213 E State

*Jamestown*—Lillian Matthews (LM) Unity, Y W C A

*New York*—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

*Rochester*—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

*Syracuse*—Raymond Barker, Unity, Onondaga hotel

*White Plains*—Octavie Martial (LM) Unity, 123 Court st

OHIO

*Akron*—R. O'Day (LM) Unity, 34 High

*Canton*—Unity, 203 6th NW

*Cincinnati*—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison

*Cleveland*—Earl B. and Martha Anthony, Unity, Hotel Cleveland

*Columbus*—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

*Dayton*—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

*Hamilton*—Louise Tahse, Unity, 117 Ross

*Marion*—Fannye Treaster, Unity, Harding hotel

*Springfield*—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone

*Toledo*—Beatrice Whipps (LM) Unity, Richardson bldg

*Warren*—Everett St. John (LM) Unity, 2d Natl Bank bldg

*Wellington*—Margaret Jones (LT) Unity, 419 Courtland

*Youngstown*—Everett St. John (LM) Unity, Y W C A

*Zanesville*—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

*Tulsa*—Grace Kehrer, Unity, Masonic bldg

*Oklahoma City*—Theodore Speers (LM) Unity, YWCA

OREGON

*Portland*—Marion Lance, Unity, 811 NW 20

*Baker*—Chris. Scott, Unity, Baker hotel

*La Grande*—Christopher Scott, Unity, Sacajawea hotel

*Klamath Falls*—Marion Clifton, Unity, Elk hotel

*Medford*—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

*Philadelphia*—Margaret Ann Feldt, Unity, St James hotel

*Pittsburgh*—John Coulson, Unity, 233 Oliver

TENNESSEE

*Memphis*—Elizabeth Chester, Unity, Hotel Chisca

*Nashville*—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane (LM) Unity, 1518 Polk

*Corpus Christi*—Wallace Tooke (LM) Unity, Hendricks bldg

*Dallas*—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

*El Paso*—Hobart Gillespie, Unity, 305 E Franklin

*Ft Worth*—Hobart and Ruth Gillespie (LM) Unity, Texas hotel

*Houston*—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak

*San Antonio*—Mary Myles, Unity, Maverick bldg

WASHINGTON

*Ellensburg*—Beulah Scott, Unity, Ellensburg hotel

*Kennewick*—Beulah Scott, Unity, Masonic temple

*Seattle*—Paul Rigby, Unity, Benjamin Franklin hotel

*Wenatchee*—Beulah Scott, Unity, Cascadian hotel

*Yakima*—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

*Huntington*—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

*Beloit*—Bonnie Brown, Unity, 1347 White

*Janesville*—Mae Lundahl, Unity, Meyers hotel

*Milwaukee*—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

*Edmonton*—Nora Elliott, Unity, Birks bldg

*Regina*—Unity Truth Centre, Thompson Blk, 1761 Scarth

*Toronto*—Herbert J. Hunt, Unity, 2249 Yonge

*Winnipeg*—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

*London*—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

*Sunderland*—Thomas W. Merrington (LM) Unity, 31 Norfolk St, Co Durham

*Derbyshire*—Dora Johnson, Hillcrest over Haddon

# Unity Books and Booklets

## *For Beginners*

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

| | | |
|---|---|---|
| How I Used Truth | *French* | $ .75 |
| Lessons in Truth | *Russian, Spanish, Dutch* | 1.00 |
| The Mental Equivalent | | .25 |
| Six-Day Healing Practice, A | *Spanish* $.10; *English* | .25 |
| Unity's Statement of Faith | | .10 |

## *On Healing*

| | | |
|---|---|---|
| Christian Healing | flexible $2; cloth | 1.00 |
| Divine Remedies | | .50 |
| Jesus Christ Heals | flexible $2; cloth | 1.00 |
| Truth Ideas of an M. D. | flexible $2; cloth | 1.00 |
| You Can Be Healed | flexible $2; cloth | 1.00 |

## *For the Home*

| | | |
|---|---|---|
| Meatless Meals | cloth | 1.00 |
| Science of Food and Cookery, The | cloth | 3.25 |
| You and Your Child | flexible $2; cloth | 1.00 |

## *Inspirational*

| | | |
|---|---|---|
| As You Tithe so You Prosper | | .50 |
| Finding the Christ | *German, Swedish, English* | .25 |
| Have We Lived Before? | flexible $2; cloth | 1.00 |
| Inner Vision | | .50 |
| Mightier than Circumstance | flexible $2; cloth | 1.00 |
| Prosperity | flexible $2; cloth | 1.00 |
| Sunlit Way, The | flexible $2; cloth | 1.00 |
| Unity's Fifty Golden Years | de luxe $3; paper | 1.00 |

## *Devotional*

| | | |
|---|---|---|
| All Things Made New | flexible $2; cloth | 1.00 |
| Bible, American Standard Edition | | 4.50 |
| Book of Silent Prayer | | .50 |
| Contemplation of Christ, The | | .50 |
| Metaphysical Bible Dictionary | | 10.00 |
| Mysteries of Genesis | flexible $2; cloth | 1.00 |
| The Silence | | .50 |
| Truth in Song | | .50 |
| Unity Song Selections | cloth | 1.00 |

## *For Advanced Study*

| | | |
|---|---|---|
| Christ Enthroned in Man | flexible $2; cloth | 1.00 |
| Know Thyself (formerly Usable Truth) | flexible $2; cloth | 1.00 |
| Selected Studies | | .50 |
| Talks on Truth | flexible $2; cloth | 1.00 |
| Teach Us to Pray | flexible $2; cloth | 1.00 |
| Twelve Powers of Man, The | flexible $2; cloth | 1.00 |
| What Are You? | *German* or *English*, cloth | 1.00 |

## *Greeting Booklets*

| | | | |
|---|---|---|---|
| Are You Getting All You Want from Life? | .10 | Life Is Consciousness | .10 |
| Breath of Immortality | .10 | One Perfect Gift | .10 |
| Challenge of the Dawn, The | .10 | Prayer of Prayers | .10 |
| Gifts for the Christ | .10 | Protecting Presence, The | .10 |
| Great Helper, The *French, English* | .10 | Song of Life, The | .10 |
| He Passed This Way | .10 | Turning Point, The | .10 |
| Holy Bread | .10 | Twenty-Four Golden Hours | .10 |
| Joy Cometh | .10 | Way of Faith, The | .10 |
| | | What Child Is This? | .10 |
| | | Where Blessings Begin | .10 |

(12 copies of these booklets for $1. Envelopes included)

## *For Children*

| | |
|---|---|
| How Jimmy Came Through | .50 |
| Jet's Adventures | 1.00 |
| Story Friends | .50 |

# *Appearing in Other Unity Magazines This Month*

## *Twice in One Day*

All the other children had ice skates, and how Clyde wished that he too could have a pair! But there wasn't much use in wishing, for his family had only a meager income, and now that the leaky roof had to be repaired his hopes grew even dimmer. Yet twice in one day opportunity offered Clyde his skates, and twice he rejected them, the first time because he was honest and the second time because he was unselfish. But that very night from a wholly unexpected source a wonderful pair of skates came to Clyde. The story of "The Golden Rule Ice Skates" is told by Aileene Sargent in *Wee Wisdom.*

## *Open the Door Yourself*

"You can waste a lot of precious time waiting for the door of opportunity to open for you. I say, 'Open it yourself.' " These are the words of Charles Coburn, veteran actor of stage and screen fame, in an interview granted Jack Holland for *Progress* magazine. At an early age he chose acting as his career, and he never missed an opportunity to further his ambition. As you read how he advanced step by step in spite of difficulties that would have stopped a less courageous person, you will see that he opened doors for himself all along the way till he reached his goal.

## *Growing Up*

If you have not made the progress in your spiritual growth that you had hoped for and if you have wondered what you could do about it, you will be interested in the article "What Have We Learned?" by James Heath. Perhaps it is time for you to "grow up" and to learn some of the more advanced lessons that you may need in order to develop a greater understanding and a better spiritual consciousness. This article will be published in the New Year issue of *Weekly Unity.*

## *Look for the Drama*

Is your business boresome or your daily work uninteresting routine? If so you will find an immediate answer to your problem in the article "Look for the Drama," by Shirley Ware, which will appear in *Good Business.* This article tells you how to find the drama in every situation, from making beds to running a large business. It will help you keep your outlook fresh and enthusiastic and to give better service in your work.

## *New Year Resolutions*

Resolutions are in accord with the law of growth. Made in good faith they serve to define our aims, they strengthen the mind and reinforce the will to form new and better habits of thinking and acting. So it is both commendable and helpful to make some resolutions for the new year. This year it is especially important to outline the improvements we expect to make in 1943. You will find helpful suggestions for your resolutions in the article "Silent Unity's Word to You: Resolutions," which appears in *Daily Word.*

# Various Unity Activities

## *Unity Field Department*

One of the important phases of the Unity work is the field ministry, which has spread the divine truths taught by Jesus Christ until now there are consecrated groups scattered throughout the world seeking to know and to live the Truth that makes men free.

The Unity centers in the field are independently organized. The leaders receive much of their training at Unity headquarters, and the constant co-operation of Unity School is extended to them.

The work of these consecrated leaders is far-reaching, and through their ministry thousands of people in every walk of life are day by day receiving new understanding. A list of the Unity centers and their leaders is printed in this issue of *Unity* magazine.

## *Unity Sunday School*

If you are interested in Unity Sunday school organization and suggested teaching material for each department, write for the catalogue that has been prepared by the Unity Sunday School at Unity headquarters. It is called *Tools for Sunday School Workers.* It tells about the *Unity Sunday School Leaflet,* the Unity Primary Course, and the Bible Stories for Juniors, which are part of the Unity Sunday School series of graded teaching material. The Unity Primary Course teaches fundamental religion and it is arranged as a three-year study course.

# News FROM UNITY

## *Your Shining Spirit*

"Your Shining Spirit" by Kathryn Sanders Rieder shows how the practical teachings of Jesus Christ were given for just such times as these. The author tells you how you can develop the shining spirit within you to enrich your life and to brighten, bless, and comfort those who need your help. This article will appear in the February *Unity*.

## *A Good Receiver*

So much has been said about being a good giver that the importance of being a good receiver has been neglected. To be a gracious receiver sometimes calls for more poise and unselfishness than it takes to be on the giving end of the transaction. In the book *Master Class Lessons* Ernest C. Wilson gives a list of qualifications for the person who wishes to be a good receiver and tells what was the Master's way of receiving. He also tells of the Master's way of healing, of praying, and of overcoming, as well as of the way of love and happiness.

## *"Way Down Under"*

A lieutenant in New Zealand sends us his thanks for the happiness that Unity has brought to his wife. He says it has enabled her to face numerous difficult situations with cheerfulness and confidence. "After two years of war and separation my wife is just as confident and happy in the thought of our ultimate reunion as when we parted." He

closes with the hope that war will soon be exterminated forever and assures us that until it ends "the boys from way down under" will be on the job and will see it through.

**God is your higher self and is in constant waiting upon you. He loves to serve, and will attend faithfully to the most minute details of your daily life. . . . You cannot use God too often.—*From Talks on Truth, by Charles Fillmore.***

## *How to Turn Defeat into Success*

"Tests are the whetstones on which you are to sharpen the metal of your ability," says Imelda Octavia Shanklin in her book *What Are You?* In this connection she recalls the case of a boy who was such a successful fighter that he became the champion of his neighborhood. But a new boy moved into the next block, and he proved to be more than a match for John.

"So the new boy trimmed you," grinned John's father.

"Yes," admitted John, "but I got practice out of it."

Miss Shanklin says that if you find yourself "trimmed" in any enterprise that you have undertaken, and you view it in the light of practice, you will fit yourself for greater things.

## *Victory Bond*

A friend writes that she has received many good things while using the Prosperity Bank drill. She was divinely protected in an accident and was enabled to buy new clothes that she needed as well as her first victory bond!

She says, "Each drill helps me to know some new truth about God and helps to establish in me some new quality and understanding."

## *The Mail Is Blessed*

Many letters come to us from friends who tell us that they receive a blessing from the Unity literature even before it is taken

from the mailbox. We are always happy to receive reports like this, for we believe the blessing placed on the Unity mail before it leaves our office is a very real one. Below is the blessing used by the workers here at Unity headquarters to speed each piece of mail on its way:

*"The Christ consciousness of peace, power, and plenty is expressed in all the outgoing Unity mail."*

## *Wholeness for You*

It is joyous, it is free, it is wonderful to live in a body glowing with the light and love of your blessing, a body . . . in which every organ, function, and cell sends back to you in increased measure the blessing that through your faith in your indwelling Lord you have given to it.—*From You Can Be Healed, by Clara Palmer.*

**Man can no more be separated from his supply of substance than life can be separated from its source.—*From Prosperity by Charles Fillmore.***

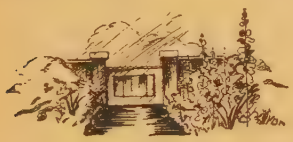
## *A Grandmother's Faith*

A boy and his grandmother were walking in the garden late one summer afternoon. For two weeks the weather had been dry and hot, and the garden showed signs of needing rain.

"Let us thank God for rain," suggested Grandmother.

"What, before we get it?" asked the boy in surprise.

"Certainly," replied Grandmother. "Didn't we ask for it?" Rain began falling about nine o'clock that evening and continued all night, bringing the farms and gardens the much-needed moisture.



That was a lesson that the boy never forgot. No sermon, no book could have done for him what his grandmother's simple faith taught him. In later years he told this experience to Zelia M. Walters, and she retells it in her book *You and Your Child.*

**Nothing can overcome you but your belief in your own weakness and futility. Nothing can make you strong but the discovery of your strength. . . . Man's mind is both his strength and his weakness: strength when he understands its use; weakness when he allows himself to be dominated by appearances.—*The Sunlit Way, by Ernest C. Wilson.***

## *Unwelcome Guests*

Poverty and lack are unwanted visitors that need little encouragement to prolong their stay. By talking hard times you make a comfortable place by your fireside for such guests, and they will want to remain with you. Says Charles Fillmore in his book *Prosperity,* "Fill the home with thoughts and words of plenty, of love, and of God's substance; then the unwelcome guests will soon leave you."

## *Tithing*

The tithe is a true method of giving established centuries ago and practiced since by spiritual-minded people. Tithing has not been improved upon as a method of giving, nor can it be except by increasing the proportion given or by giving all to follow in the steps of Christ.—*From As You Tithe so You Prosper, by Louis E. Meyer.*

**Have you realized that there are no limitations upon you except those which you put upon yourself? Your limitations are solely those of your own creating, those to which you agree. . . . You are the child of God and without limitation. —*Mightier than Circumstance, by Frank B. Whitney.***

## *Sends Magazines to Service Men*

One of our friends has a nice plan for disposing of the back numbers of her Unity Periodicals. She takes the wrapper off the magazine and turns it over and writes on it the address of some

man in the service. After reading it she then mails it with her blessings. She says she loves to pass the magazines along to her friends also.

**You have as much power as anyone that ever has been on this planet or that ever will be. You are using your power, but in what way? You think, but how do you think? Perhaps you merely suppose that you think. Are you a mental parrot, imitating in tone and in gesture the words, the phrases, and the declarations of others, or are you thinking by the power of your own mind to produce a lovelier ideal whereby to shape a lovelier individuality? If you never have shaped a thought, for the sake of your soul's progress, begin now to shape one. If need be, take a vacation, leap your mental ruts, and blaze your own mental trail. One thought of your own, worked out even with labor, is better for you, more interesting and of more value in your life than a hundred of the most brilliant thoughts that someone else has voiced. Be yourself; exercise your mind, then watch yourself grow mentally. This practice continued until it becomes a habit will make clear to you the value of directing your thoughts, for its effects will convince you that your mental acts are responsible for the changes that come in your affairs.—*From What Are You? by Imelda Octavia Shanklin.***

### *Until the people learn the Truth it cannot set them free . . .*

Will you take time to pass on your old copies of Unity periodicals and share with others your knowledge of the freeing Truth? A moment's thoughtfulness on your part may help another to transform his life.

Your Unity literature is of value only as it is used. You multiply the good it can do if when you have finished with a magazine you place it in the hands of someone else—a friend, a relative, a neighbor, or a stranger, who you see could be helped by its message.

Won't you help widen the horizon of Truth by sharing your Unity literature with others?

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

# *Make This Your Number One Resolution for the New Year*

As January 1 approaches no doubt you are writing down your resolutions for 1943. Whether you make several resolutions or just a few, let this one head the list:

**I RESOLVE TO GIVE AT LEAST FIFTEEN MINUTES A DAY TO THE STUDY OF TRUTH.**

You will find that there is no surer way of attaining the goal you set for yourself than daily study and practice of the principles of Truth. Any of the books here described will help you carry out your number one new-year resolution.

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### Beginning Again

Now is the time to put behind you the limitations and mistakes of the past and to enter into a new life of joy and freedom. *Beginning Again,* by Frank B. Whitney, will help you make a fresh start and to follow it up through the new year. It comprises seven inspiring lessons as well as poems and Bible quotations.

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### All Things Made New

Written by Frances W. Foulks, this is a book of meditations that lend themselves to your mood of praise and thanksgiving, joy and triumph. If you will use them daily according to your particular need, you will find yourself coming into that high state of consciousness in which all things are indeed made gloriously new.

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### How I Used Truth

As you get into the teaching of this book by H. Emilie Cady, you need no proof of its genuineness. You know instinctively that every statement in it was proved before it was written. In a letter to Lowell Fillmore (reproduced in the book) Doctor Cady gives many of her own experiences in testing Truth out of which the message of her book came.

*These books come in dark-green cloth priced at $1 each; in lovely flexible binding at $2 a copy.*

•

*Unity School of Christianity, 917 Tracy Ave., Kansas City, Missouri*

# *How to Make 1943 a Year of Blessings*

A BRAND-NEW YEAR is at hand, 365 days rich in blessings for you if your heart is attuned to catch them. Prepare now to receive the good that is in store for you by placing yourself and your affairs in the care and keeping of infinite love and wisdom; by giving Truth a definite place in your life.

One of the best ways to put Truth into daily practice is offered by the Prosperity Bank plan. "A prayer and a coin a day" is its working slogan. The prayer helps you strengthen your faith in God, the one source of your good. The coin is an expression of your faith as you save for the purpose of sharing the UNITY magazine message with others. When with Silent Unity's help you faithfully carry out your part of the Bank plan you open the way for countless blessings to come to you during 1943.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

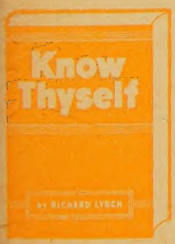
B-1-43

# *Know Thyself* . . .

The two words "Know thyself" expressed the highest wisdom of the Greeks and was inscribed above the doors of the Delphian Temple. Down through the years it has been a precept to be studied, analyzed, and expressed.

"Know Thyself" heads one of the chapters in the book *Usable Truth,* by Richard Lynch, well-known Truth teacher and writer. At the author's request the book has been renamed "Know Thyself" and has just been reprinted under the new title.

The book presents its material in a twofold way: it explains the principle and how to use it. A new chapter, "The Beginning and the Ending," has been added to this book. Its theme is love. Love as the fulfillment of the law, love as a harmonizing force, and love as a healing power.




KNOW THYSELF (formerly *Usable Truth)* is $1 in cloth; $2 in flexible binding.

**UNITY SCHOOL OF CHRISTIANITY**
**917 Tracy Avenue, Kansas City, Missouri**

# A Call to Prayer

*By Charles Fillmore*

SILENT UNITY asks you to join a prayer league for victory, peace, and righteousness.

In the gospel of Matthew Jesus cites a great conflict between the nations of the earth. "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." By the "elect" He meant those who work with Him in His efforts to save the race from destruction. It is obvious that there is urgent need of divine aid in settling the present chaos in world affairs; hence those who have faith in the power of God and who know how to execute His will are called to unite in effective prayer. To this end we are making this special call for a united effort of the faithful in addition to the prayers they have already offered.

We call your attention to the repeated promises of Jesus that He would be with those who call upon Him and that "nothing shall be impossible unto you."

We need His spiritual power in winning this war and we can have it if we organize our prayers and unify our spiritual forces, thus creating a race thought through which He and His co-workers can reach our temporal affairs. So we are asking the co-operation of all Christians and everybody everywhere to join us in this universal prayer for peace. We are spiritually organized for victory, and with the Lord Jesus as our leader we are invincible in our battle for the establishment of peace on earth.

We are asking those who read this to become one of the army of the righteous by joining daily with us in a prayer like this:

*Daily Prayer*

In the name of our Lord Jesus we pray for and decree a speedy victory in this world conflict, to be followed by a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.